III -C-2

NOV 1 0 1958

LIBRARY OF
EVANGELICAL SCHOOL
OF THEOLOGY

NO.

Rev. John R. Hahn
DONOR

PERSONALITY AND PROGRESS

BOOKS BY THE SAME AUTHOR

STUDIES IN THE EPISTLE TO THE HEBREWS
THE WAY OF THE GREAT PHYSICIAN
FRIENDS BEYOND SEAS
LAY RELIGION
THE MISSIONARY SPIRIT AND THE PRESENT OPPORTUNITY (SWARTHMORE LECTURE)
THE CHRISTIAN REVOLUTION
CHINA IN THE FAMILY OF NATIONS
THE WAY OF JESUS
THE MESSAGE AND MISSION OF QUAKERISM (WITH W. C. BRAITHWAITE)

PERSONALITY AND PROGRESS

BY

HENRY T. HODGKIN

M.A., M.B. (CANTAB.)

SECRETARY OF THE NATIONAL CHRISTIAN COUNCIL OF CHINA

"Do not pray for easy lives; pray to be better men"

LIBRARY OF
United Theological Seminary
2619
H689p
15,248

GARDEN CITY, NEW YORK
DOUBLEDAY, DORAN & COMPANY, INC.
1929

10550

The Evangelical
School of Theology

Made and Printed in Great Britain
by Turnbull & Spears, Edinburgh

TO MY THREE SONS

UNITED THEOLOGICAL SEMINARY

PREFACE

It is not without misgivings that I send forth this small volume dealing with so great a theme. The much more that remains unsaid almost compels one to discard the little said here. The knowledge that even this little could be much better said is ever present to one's mind. In these days of much reading matter there is, however, some advantage in a small book, and I offer this to my readers in the hope that it may call forth some response and start fresh trains of thought. Unlike a historical or scientific treatise, the value of such a book as this is not so much that it contributes new material upon which the mind may work, but rather that it helps to make concrete what many are thinking.

There are two ways of visiting a great exhibition. We may wander round looking at everything and hesitating here or there as something takes our fancy, or we may go in order to study some particular matter, deliberately passing by much of interest in order to acquire knowledge on one line. The first plan is useful enough but apt to weary, and leaves little tangible result; the second is stimulating and

sends one away enriched and even refreshed. Many people take the whole of life on the former plan. They drift on from interest to interest: they have but little sense of direction or of value. If it may be given to a writer or speaker to summon anyone from such a *laissez faire* attitude to life and help him to fix attention upon its more permanent and significant problems, he will not have written or spoken in vain.

Were I to give acknowledgment to all whose thought has been taken advantage of in these pages, the list would be long indeed. Many things, forgotten in detail by the present writer, have nevertheless been woven into the texture of his thought. Others may distinguish threads for whose origin he himself could not account. Yet there is no finer service to the thinking of another than to contribute what has been so thoroughly absorbed as no longer to seem a borrowed idea. May this volume make such a gift to some of its readers and thus add a little to what will persist after the source is long forgotten!

To several friends who have helped by criticisms, advice, and work on the proofs I would here say thank you. Especially I thank Miss Lilian Stevenson for help in seeing it through the press, Dr Willard Lyon for suggestions on the text, and my wife for her criticism and encouragement. I

would also thank my ever-willing assistants, Mrs Gilliland and Miss Soelberg, for the typing of the manuscript, a contribution that means very much in the early stages both to the author and to his friends.

HENRY T. HODGKIN

SHANGHAI
Easter, 1928

FOREWORD

BY

DR RUFUS M. JONES

It is cause for devout thanksgiving that we have leaders of thought who have emerged from the catastrophe of the World War with energy and vision for the task that now awaits us, the task of laying the foundations for a nobler culture and for a more spiritual type of civilization. At first, when Peace was hardly achieved, there were ominous signs that the race was exhausted and more or less bankrupt outwardly and inwardly. The economic waste had been appalling. There was much financial instability, there was extensive political confusion. Widespread disillusionment, pessimism and despair prevailed.

But it soon became evident that there was a virile green shoot of life left in the old stump and stock of humanity. An unexpected spirit of adventure broke forth. A little band of heroic men determined to do the impossible and climb Mount Everest. Their daring attempt brought to many persons a new faith in man's fundamental courage and nobility. It had, too, a kindling and inspiring effect.

The North Pole was conquered by the air, and an expedition organized for the conquest and exploration of the South Pole by a fleet of airships. An air-mail pilot, almost unknown at home or abroad, closed up all his earthly accounts, said good-bye to his friends, looked death calmly in the face, and swung off alone to fly from New York to Paris. He did what nobody had done and what it had seemed nobody could do, and in the midst of his victory and the acclaim of it he kept a quiet, dignified humility and simple manliness.

Other great feats have followed, and the world has witnessed an unprecedented wave of daring exploits. That 'invincible surmise' which carried Columbus across to his goal of the West has worked mightily in the breasts of many men and women of our time. Some have succeeded, and some, alas, have failed. But, through it all, the human stock has revealed new intrinsic values. Man's faith in his own possibilities has soared, and courage has come to be recognized as a more general trait of life than we supposed.

Adventures of that sort, however, have their limit. The world soon gets adjusted to feats of skill and daring and accustomed to exploits. There are only two Poles to explore. There is only one Everest to climb. The startling and heroic aspects of flying will quickly be a thing of the past. But

there is another realm of adventure the scope of which has no limit, while each achievement makes a new one possible. These are the adventures that are dealt with in this book. Dr Hodgkin has himself been an adventurer in the realm of truth and life, and he is admirably fitted and equipped to write about the new adventures of faith and daring.

There are many to-day who are dreaming dreams of the new world, but they expect to get their new epochs by short-cuts, or by quick panaceas. This book holds out no such hope. It arouses no such expectations. It counts, not on magic, but on slow processes of education and on life-forces that gradually lift to new levels. There is no expectation here that golden societies can be achieved out of untransformed leaden individuals. The hopes here raised spring out of deep and vital realities that have been searched out and sounded.

The Kingdom of God is much more than a flat horizontal movement. It will not 'come' alone by linking up man with man in closer and more harmonious accord. We might all understand one another perfectly across the world and agree completely in our plans and schemes of life, and still be dull and thin and secular persons, without vision or depth. The Kingdom of God is an upward-reaching, perpendicular movement as well. If we

are really ever to have any Kingdom of God worth struggling for, we must be sure of God as well as sure of human fellowship. We must reach hands and hearts up as well as out. We must have depth and height as well as length and breadth.

This book is rightly concerned with Reality as well as with Adventure; with God as well as with social human relationships. It is a book that is pretty sure to enlighten and at the same time to fortify the will of the reader. I am glad to give it a word of blessing from the other side of the world from that on which it was written. May it find readers in both hemispheres and in lands that border on all the oceans and seas of the globe.

RUFUS M. JONES

HAVERFORD, PENNSYLVANIA

CONTENTS

PAGE

PREFACE 7

FOREWORD 11

CHAPTER I

COMPANIONS OF THE ROAD 19

The journey—the fellow-travellers—the starting-point—need of co-operation—the test of truth—prophetic voices—prophets of materialism—vision for the commonplace—the essence of religion—the pain of the journey—joy in conflict—vision demands obedience.

CHAPTER II

WHAT IS HAPPENING? 31

A self-conscious generation—lacking assurance—common currents of thought—seen in conflicting attitudes—three illustrations (1) towards authority—a challenge—an acceptance; (2) towards society—unification and conflict; (3) towards the universe—confidence and impotence—What is the main direction of movement?—What manner of men ought we to be?

CHAPTER III

REALITY 53

The foundation of character—ideals to be lived—iconoclasm as a search for truth—seeking one truth and rejecting another—how to face reality—finding new truth—peril of propaganda—yet need of assurance—difference between an experience and its interpretation—the sense of the fitness of things as an evidence of truth—developed through quietness of spirit and honesty of purpose—self-examination—the ministry of friendship—loss of vision (1) through reiteration—illustration from Society of Friends—danger also of holding back; (2) through refusal—men of truth the builders of a better world.

CHAPTER IV

PAGE

RECONCILIATION 75

Man's relation to society—constant adjustment—the creation of harmony—definition of conflict—kind of persons needed to eliminate conflict—causes of conflict—situations where conflict threatens—qualities needed—power (1) to judge objectively; (2) to see essentials; (3) to see with another's eyes; (4) respect for others; (5) indifference to slights—a personality in whom differences blend—with a strong sense of justice—able to work in a group—at peace in himself—the place of religion—the production of such persons—not only peace-lovers but peace-makers—reconciliation, a creative task.

CHAPTER V

ADVENTURE 93

How to escape monotony—the defeat of fear—can 'security' be the basis for a world society?—difficulty of leaving the ruts—call for adventure—with sound judgment—to an unknown land—the beginning must be made—how to develop this spirit—need to travel light—the Doctrine of the Mean—holding 'opposites'—adventure, the road to truth—adventure in religion—the adventure of creation—testing out the Sermon on the Mount—the purpose, the Kingdom of God.

CHAPTER VI

THE WAY, THE TRUTH AND THE LIFE . . 113

How to develop the true life—a new appreciation of the death of Jesus—the historical facts—the life of Jesus epitomized in the way He died—the influence of this event—its significance as (1) The Truth, facing reality as to evil, the necessity of a choice, the supremacy of good, love triumphant; (2) The Way, a new method for dealing with evil, embodied in life and death, to be applied in society, as well as in harmonizing the inner life; (3) The Life, going forward at immense risk—to defeat or victory?—with a faith which was justified—issuing in an enlarged life—loss through imperfect theories—need to preserve the essence.

CHAPTER VII

PAGE

THE TASK OF EDUCATION 139

Our attitude towards children—character-building primary—(1) Reality—danger of factual conception—the home—value of simple rules—learning one thing well—a passion for truth—humility—sense of wonder; (2) Reconciliation—the home—mutual consideration—varied friendships—use of news—history—concrete problems—evil of nationalist bias—a foreign language—a harmonized personality; (3) Adventure—adjustment to society—adventure in the home—invention and creation—adventure in the school—social studies and surveys—scientific research—religion as an adventure.

CHAPTER VIII

PERSONALITY AND PROGRESS 163

Progress depends on character—the Great War and its lessons—such things retard progress—the teacher and the religious leader—need for co-operation—the rights of the child—causes of misunderstanding—lines of solution—the new birth—the parent and the creative home—new worlds to conquer—science, medicine, business, politics, philosophy, application of religion to life, etc.—wanted co-operation in the divine plan—radio-active personalities.

COMPANIONS OF THE ROAD

"Comrades we, whom love is leading forth from shades
of starless night,
Hearts aglow, and faces sunward, children of the
morning light.
Dark the way that lies behind us, rough the path our
feet have trod;
But around us clouds are breaking on the breezy hills
of God."

EDWARD GRUBB

CHAPTER I

COMPANIONS OF THE ROAD

WRITING a book is like taking a journey. Some plan exactly where they are going; every train and steamer is decided on in advance; the places to be visited, the length of stay in each, the hotel to be used—all are included in the original plan. Others journey from point to point as inclination or circumstances dictate, and are content never to know where the next meal will be eaten or the next night spent. Between these extremes are the majority who have a general purpose in view, certain places to visit or people to see, but are content to leave some part of the journey to be determined in the light of events. In setting out to write this volume I find myself in the third category. A few clear convictions in regard to the meaning of life will guide my pen. A strong desire to share in the common task of making a better world will drive me forward. Certain objectives are clear—to have a part in interpreting the inner significance of present tendencies, to examine the demand of these upon character, to see where religion comes in in helping us to meet this demand, to face our responsibility to the child and to unborn generations. But just how far we can get in our travel it is difficult to say at the

outset, and what seems to one a straight road may seem to another a by-path.

In making a journey, however, one's fellow-travellers frequently seem to be more important than the purpose and the methods of travel. Who will come with me on this pilgrimage? I cannot even dimly guess, but there will, none the less, be a sense of companionship as I write. Comrades with whom one has worked and to whom one has talked out one's soul, students to whom one has lectured, chance acquaintances on life's highway to whom one's heart has warmed, correspondents known only as readers of previous books or sharers in common interests, some unknown altogether yet, through some chance, picking up this volume in a friend's home, on a bookstall, or on a library shelf —what an interesting, miscellaneous, pleasant group we are, bound together only in this that we are travelling by the same road—travelling at different times and separated by great geographical distances—but coming to the end with, perhaps, some common thoughts and hopes for ourselves and for humanity.

May we think of ourselves as starting at one point with at least this much of agreement—an appreciation of the fact that there are some pretty serious problems waiting for solution in the world of to-day and a desire to take some small part in solving them? None of us has a ready-made answer to all life's questions, certainly not the writer. Co-operative thinking and effort are essential if we are to make progress, and if what is written fails to stimulate each fellow-traveller,

leading him out into new lines of thought and action, it will fail indeed. Conversation and group discussion are vastly to be preferred to reading a book which seems to the author but a one-sided affair. Let us think of this simply as his contribution to the common task of understanding and meeting the challenge of our day, and regard these chapters as contributing to a 'continuous conversation' going on all the time; here, remarks prompted by much that has preceded from other minds, yet, perchance, carrying discussion a stage further; here, picking up points that have arisen in the earlier hours of the day, emphasizing and illustrating; here, adding a slightly different point of view which, again, calls forth yet another.

Whether we think of ourselves, then, as engaged upon a journey or entering upon a heart-to-heart talk, may we never forget that we do need one another desperately in these days, perilous and perplexing as they certainly are. In fellowship much may be accomplished which is impossible to isolated workers, just as science builds its amazing structures through each student's sharing freely the result of his thought and experiment. It is not always possible to trace the contribution of the individual, but little he cares if only the palace of truth is the better built for what he has done.

To write on a subject which involves a certain philosophy of life—however unphilosophical may be one's way of writing—imposes a severe strain. Each sentence must be tested to see whether it rings true. I think of the cashier in a Chinese exchange shop picking up the dollars one by one

and throwing them on the counter, his ear alert to detect the dull sound which indicates the baser metal. In some such way, anyone who hopes to have a hearing in these days must test his phrases, fearlessly rejecting the inferior metal. The demand for realism has indeed gone too far. Its sponsors would eliminate sentiment with sentimentality and true emotion with emotionalism. If realism means the elimination of the divine, the classing of all inspiration as 'bunk,' and the reduction of life to the sordid level of mere pleasure-seeking, we have no use for it. But if it means the studied effort to keep out cant phrases, the searching analysis of one's prejudices and axioms, the relentless elimination of mere verbiage, we bow to its demands and would try to be ourselves realists.

It is doubtful whether any group of writers have exercised, through their words and personalities, as profound an influence upon posterity as have the prophets of Israel. Their stern sense of moral obligation, their insight into public affairs, their emphasis on personal as well as on national duty, their pervasive sense of God—these stand out more clearly than ever in the light of historical criticism. We see them to-day for what they were—true spiritual interpreters and leaders; in their lifetime frequently ignored or attacked, but after they had passed away discovered as greater far than the religious and political magnates by whom they were so often rejected. These men were students of history and of their own times, and they saw current events *sub specie æternitatis*. Furthermore, they saw a purpose in history and a divine force acting in

human society. They had their feet planted upon unchanging truths to the permanence of which succeeding generations have borne, at times, a grudging and reluctant, but none the less a continuous, witness. The great prophetic figures of a later day are not concentrated in one strip of territory; they are scattered over the world. Lincoln and Livingstone, Tolstoy and Tagore, Gandhi and Kagawa, Browning and Pasteur —to name but a few whose personalities and messages have gripped our own age and caused our pulses to beat faster—what varied nations and points of view they represent, how unlike they are in form and face and speech! Yet they, too, have seen the eternal in the temporary, they have shown penetration and purpose in their own personalities, they have helped men to realize that it does matter how we live our lives in the midst of time.

The prophets of materialism and a merry life cannot stand beside such figures. They bring to us no sure and certain word. They appeal to a mood and not to the deeps of man's nature. They have a vogue, but they lack vision. Yet many follow them, and it is well to ask ourselves, Why? Is it simply that people are perverse and foolish? Or may it be, in some measure, due to failure on the part of those who should be winning the enthusiasm of this generation for nobler causes and 'nobler cares'? My fellow-travellers on this journey are presumably among those who have some such misgivings as they look out upon the world of to-day. There is much of hope and joy

and goodwill. But all is not well. We are not prepared to let things drift. We want to see how our lives may strengthen the permanent and oppose the destructive forces in society.

We, like the great prophetic figures, may cultivate the art of seeing things in the light of the eternal. We, too, may shape our lives in accordance with the guiding purpose we can discern in history, or trace even in our own meagre experience. It is not given to us to have our names written for all the world to see, whether with eyes of envy or of scorn. But there are humbler tasks for each, and the doing of them may reveal an attitude to life not less unmistakably than the writing of an immortal poem or the framing of an instrument of international harmony.

The beginning of religion is to be found when we answer the age-long question, "Does it matter?" with the everlasting "Aye." No one is devoid of religion who sees a child tormented and is stirred by the sight to help the innocent sufferer. He may have a long way to travel before the inward voice says to him, "Inasmuch as ye did it to this child, ye did it to me." But it is very certain that his feet are already on the path that leads to life—and for that assertion we have the highest authority. It is equally certain that he who allows the innocent to suffer without raising voice or finger to help is walking in the other direction, however complete may be his knowledge of the creeds or his observance of the rites of religion. Not that our mental attitude towards truth is unimportant—far from it; but there is

a hitch somewhere if we can defend the truth by word of mouth and deny the claims of love by our inaction or indifference. The connection between faith and action must be made within our personality if we are to do the little things in a great way—which is a large part of the art of living.

It will be necessary in these pages to say a good deal about attitudes of mind and the spiritual life. It is well to be clear at the outset that such things are not to be thought of apart from the appropriate actions. This age has a significance for our inner life, and it is our purpose, as we travel these pages together, to gain a little fresh insight into what that significance is. But we need to travel with a resolute spirit, setting our teeth, as it were, to the job of seeing it through. I am sure that I shall not write to the last chapter without spending some uncomfortable hours with myself in realizing how little I am meeting the demands of to-day, and in working out the consequences of a more courageous acceptance of them. I can hope for nothing better than that each of my fellow-travellers may share this measure of discomfort. A strange wish with which to start out upon our journey! Perhaps: but ought not the travail of humanity to be costing us more? Are we satisfied that a world where war-clouds hang over us all the time, where industrial conflicts ever threaten, where many live in poverty and dirt and ignorance, where women are still made the slaves of men's passion, where crime is treated with criminal stupidity, where so many

shams are accepted as real and so many live from one sensation to the next, where machines strangle their victims and leave them resentful or inert, where the weak are driven relentlessly to the wall and the strong become hard and intolerant —are we satisfied that such a world is a place for jollity and insouciance? We companions of the road are not really careless about it all. But do we care enough? Have we discovered what it really means to live in such a world in the spirit of the Master who saw no way to cure it save by enduring the pain and bearing the sins of His fellow-men?

We are not setting out to rob life of its joy. There is a very deep source of joy to be found in the fearless meeting of this world's need. It is no mere chance that among the last words of Him who suffered death in His fight against evil we are told that He spoke of His joy which His followers should share. The deeper satisfactions of the human spirit come through facing reality, through the self-discipline needed for good craftsmanship, through creative effort however exhausting at the time, through the loving self-sacrifice of mother or friend, through throwing one's whole self into a difficult or dangerous job. To real and abiding joy there would seem, in this strangely contradictory world, to be no short cut, no easy painless path. Let us then try to see life as it is being lived about us to-day and to see it whole, and let us accept the consequences of such vision.

The advance of science has been possible, not

only because men have had visions about the world of nature and with rare insight probed its secrets. Advance has been dependent upon obedience. To see a law or principle is not enough. The tapping of resources depends upon obedience to the vision and the law. So it is in the spiritual realm. There have been plenty of visionaries who have been eager to say what they have seen. But the men who have made history, who are reckoned the great figures in the spiritual march of mankind, have been able to say with Paul, "I was not disobedient to the heavenly vision"; although, as for him, it has often been a vision of what things must be suffered and what strange new ventures made. Obedience is the price to be paid for progress—and it is often a costly obedience. It is also the price to be paid for fresh vision and even for keeping the old. History notes the failure of men who lost their vision because they would not accept the consequences of what they saw. It also brings us into the gallery of those who obeyed—Francis and Xavier, Luther and Wesley, Woolman and Shaftesbury, Elizabeth Fry and Florence Nightingale, sufferers all, yet triumphing greatly, transfigured by a deeper joy than is given to those who shrink back for the love of pleasure or the fear of pain.

If we might but tread the path with such men and women, would not our lot be glorious? In so far as this volume calls us to face facts, to think honestly about them, to look at what they mean for ourselves—just in so far must it prove to be a difficult book to write or to read. But I, at

least, do not want to turn aside from the difficulties, and I trust that some may come with me and experience, in facing them, the joy of battle and the fellowship of " all who serve on behalf of all who suffer."

WHAT IS HAPPENING?

"The change in the relation of man to his surroundings has been amazing. The little hairless animal that once crept, naked and forlorn, over the face of the earth, the sport of the elements, the prey of the larger beasts; behold him now in all the opulence of his great inheritance of knowledge, lording it over the world through which he once sneaked in continual peril of his life. He burrows into the bowels of the earth; he traverses its surfaces at a speed which leaves the fleetest beast as stationary; he follows the leviathan into the depths of the sea; he soars to heights inaccessible to the eagle. In time of peace we congratulated ourselves on the humanising effects of these discoveries; but we know now that primitive barbarism was only dormant, and ready to be roused into active savagery at the first beat of the drum. And under the conditions of modern warfare, the lives and property of non-combatants are exposed to dangers which are the direct result of the new knowledge. . . . Nor can we congratulate ourselves without hesitation on the rise in the standard of comfort, which only means that we make increased demands on our environment. 'There is much truth in the saying of Diogenes, that a man's wealth may be estimated in terms of the things which he can do without.' The accumulation of wealth and the increase of numbers, without any real advance in individual character or mental capacity, do not make for happiness."

W. R. Inge

CHAPTER II

WHAT IS HAPPENING?

So many have undertaken to picture the trends of the day that one has some hesitation in setting out upon the task. Perhaps there was never a more self-conscious age. The talk of crisis, the sense of the importance of our own lives, the analysis of various movements and tendencies are symptoms of an attitude to life that would be regarded as morbid in the individual and may be so in the body politic. This is a generation supremely interested in itself and in danger of feeling its own pulse too frequently. Perhaps it is not surprising considering the whirl of new experiences into which it has been plunged by the advance of science. Such excitements would be enough to turn the head of even the soberest generation!

Yet with all its introspection and discussion, the age in which we live is one that does not know its own mind. We are restless and unsatisfied. We are not sure of ourselves nor of the real value of the glittering gains which have been made by our contemporaries. There is a lack of confidence either in a spiritual or in a material explanation of the universe. The old foundations of faith have been shaken, but no firmer ground seems to be generally acceptable. There is none of the assured trust in

reason that marked the eighteenth century, nor are we content to put a question-mark to all ultimates and leave it at that. In fact it may be said that the world of men is on the march, looking for it scarcely knows what, but expecting to make discoveries that will answer its unspoken need.

Some one at this point may wish to call a halt by remarking on the very wide differences in viewpoint between the various countries and races in the world. How can Russia and America, Britain and China, India and France be classed together? Is there any general tendency at all in this highly complex and differentiated age? Racial and national differences are certainly important, and it is not well to make light of them. Yet an even more significant fact is the extent to which there is unity in the thought-life and emotional temper of peoples in all parts of the world. The *Jugend Bewegung* in Germany and the New Thought Movement in China have much in common and have moved along parallel lines. Japan has to face industrial and international problems in much the same way as America and France. Leaders of scientific thought have a common life the world over. The world of art is international, swayed by similar tendencies in all its parts. You might find yourself in a group of teachers or students in Cambridge or Peking or Paris or Yale and scarcely know for hours where you were when discussing the deeper problems of life. In a life which has carried me during the past ten years into China and Japan, several European countries, the United States and Britain, I am more impressed

by the common elements in the thought-life of these peoples than even by their very great difference. I do not say that the same conclusions are in all cases being reached. I do say that the same or similar problems are under discussion and the same considerations regarded as relevant. We are nearer than ever before to a common world-civilization, and, whatever the future may hold, we can never fly off again into separate compartments.

Some of the leading characteristics of to-day can be brought out by examining certain attitudes both towards the problems that have always perplexed mankind and towards the facts of life in our time. Such an analysis reveals the fact that these attitudes are not consistent or uniform. They are made up of conflicting points of view which war with one another sometimes in the life of the individual as also in society as a whole. To say that either viewpoint, taken by itself, is characteristic of this age would be misleading. In the mind of each person and in group action there is a tendency to swing from one extreme to the other. We do not halt at the zero point. Neutrality is no doctrine for this day, although there is, of course, as in every age, the dead weight of the indifferent who care for none of these things.

I

We may illustrate the foregoing paragraph by taking up, one by one, a few questions in regard to which we can easily study the opposing streams. Let us begin with the problem of authority. I

would hazard the suggestion that no age has seen a more widespread or persistent challenge to authority than has our own. Not only are the customs of the past being challenged, but also the basic assumptions upon which they rested. The world of science seethes with fundamental questionings. Not merely the particular theorems of Euclid, but his axioms and postulates must be examined afresh. Not simply the work done by his followers, but the basic laws of motion propounded by Newton are met with the challenge of relativity. Not simply chemical formulæ and the experiments of previous investigators, but the constitution of the atom itself comes up for reconsideration.

A similar questioning is to be found in relation to social and philosophical questions. Marriage customs are assailed, but also the moral law on which they have been based. Political arrangements are disturbed, and we go on even to doubt the doctrine of sovereignty. The economic order is shattered or shaken, not simply because it works badly, but because men no longer accept the 'rights of property' as sacred. The creeds of our religion are challenged, not simply because they are imperfect expressions of a genuine experience of God, but because men are asking whether the experience itself is not a piece of self-deception to be explained away by Freud. Peter was summoned to recognize that there is 'nothing common or unclean,' that all men are precious to God, and all life holy. Our youth are coming to believe that nothing is holy or unassailable, and

that we may and should rush in where erstwhile angels feared to tread.

It is not possible here to appraise the good and the bad in this attitude towards authority. I am very far indeed from suggesting that it is simply to be deprecated. But our concern is, at this point, solely to recognize the facts and to see how fundamental is the challenge of to-day. We need perhaps to dwell more on this phenomenon than we have yet done. To live in the China of to-day is to have it very forcibly burnt into one's mind. Here is a land whose civilization has been built as in no other upon the idea of authority, embodied in a family system which finds its inspiration in ancestor worship and its personification in the autocratic patriarch whose sway extends to the third and fourth generation. The reverence of subject to emperor and of pupil to teacher were similarly rooted in this principle of a semi-divine authority given to the head of the government or the aristocracy of learning. The past has set a standard unquestioned by any but the most daring of thinkers, and even these have been brushed aside as unorthodox in the onward march of Chinese life. To such a country there comes, like a tidal wave, the tempestuous spirit of youth, caught by the glamour of science and eager to express the pent-up revolt of the ages against the tyranny of the dead hand or the effete elder. The result is simply cataclysmic. Old customs and traditions are swept away overnight. The wave seems irresistible, and it looks as if no landmark would be left by which we might recognize the ancient structures built by the

patience and loyalty of unnumbered generations. This is the inwardness of the changes in China. The rebel spirit has at last got a chance. The new wine is bursting the old skins. What the final result may be none can tell, but it seems clear that ancient authority can never again be quoted as the last word on any question.

Nevertheless it would seem as if the majority of men will not rest content without submitting themselves to some kind of authority. Even the most iconoclastic seems to have a 'bump of reverence' somewhere which expresses itself in an attitude of almost absurd respect for the word of the 'expert,' or in an unreasoning loyalty to a 'slogan,' or in the too-ready acceptance of the clichés of his own press or party. This is not simply an age when ancient authority is challenged. It is also one in which new authority is slavishly accepted. Is this not as true of Bolshevik Russia as of Fascist Italy? Is it not as true of masses of voters who vote the party ticket in America as of thousands of rural voters in Britain whose families have always been Tory? I believe the people who prefer to submit to authority are far more numerous than those who are determined to rebel. Many of the rebel hordes are simply transferring from one authority to another, and this gives a fictitious appearance to the ranks of the challengers. It would not take so very much to swing these people back to the old allegiance. They are infected by the temper of the leaders and by the crowd spirit, but they are not really at home in the new army.

They would far rather be left alone and be back on their farms.

This position is that frankly taken by the Soviet leaders in Russia. They cannot trust the whole democracy, and they believe in paternalism just as much as the beneficent employer who establishes a shop union and an elaborate scheme of benefits for the workers. It is their stated faith that a process of education will produce a generation which can be trusted to be Communist when left to itself. But the very fact that they have to institute such a system of education and wait till it has done its work is a re-establishment of authority in another form. They object to the authority of the Church, but they believe in that of the atheist teacher; they object to that of the landlord, but believe in that of the class-conscious proletariat.

This discussion brings us back to the conclusion that the minds of men are so made that they must rest in some kind of authority : that they cannot always be questing in the dark with neither guiding fire nor compass needle, and with no star in the heavens to point the way. The question is not in the last resort, Shall I accept an authority or not? It is rather, To what authority shall I—or do I—submit myself? The answer of this age may turn out to be, "An authority that can be tested by reason and proved true by experiment." Yes, but must each age make *all* the tests over again? Have the tests worked out in long ages no value for to-day? The doubt as to their value seems to arise from two causes: the mess that we

have made of the world, especially of its economic life and its international relations; and the fact that the scientific method has only so recently been applied to society and religion and economics that it seems as if the results of the past would have to be put aside while we made fresh experiments where all the conditions could be 'scientifically' watched or even controlled.

But neither of these reasons seems adequate to justify the completeness of the revolt. For, on the one hand, with all our failures, we have been able to build up a system that keeps most people alive and happy: it cannot be called wholly bad. On the other hand, the power of making strictly scientific experiments in regard to questions where human personalities enter in, may be seriously questioned; and the experience of the ages, imperfect though it is, does give very valuable data on which to work if we approach it in an objective way. The revolt against authority is indeed in the main a great emotional wave following a thought-out reaction on the part of a small number. Yet it is one of the most significant features of our common life to-day, containing elements of great promise for humanity as well as some of real danger.

II

A second illustration of our general thesis may be drawn from our attitude towards society. This epoch in the world's history has brought us back to the need for a genuine world-unity and opened our eyes to its possibility. Enthusiasm for such a

unification of our interests and points of view as will eliminate war and class-conflict and religious quarrels and economic competition is to be found in many quarters. In scientific circles, in the trade union movement, in international banking, in the development of the League of Nations, in world-conferences on religion, art, ethics or what not, we have constant indications of the dawn of world-consciousness. The dream of many is that a day may come when our differences will provide the avenue of advance to larger views of truth rather than raise barriers of misunderstanding and antagonism. Among the youth of all lands and in all classes of society this dream is being dreamed, and in the experience of many groups it is in a measure being realized. The possibilities of conference as a method of progress are being probed in all kinds of directions, and we are beginning to see that there is a better way than the crushing of minorities whether by the weight of votes or by the force of arms. There is a deep questioning in the minds of many as to the value of gains that must be made by violence, and a wonder whether Gandhi may not be indeed the prophet we should follow, relegating Napoleon to the limbo of the forgotten. If the world is to be made spiritually one, must this not come about through the rising up of new tides of life that unite us in common aspiration and effort? Can a unity achieved through military conquest and economic pressure, and maintained by the same or similar means, be of any lasting value to mankind?

In the recent development of the British

Commonwealth of Nations we find a striking illustration of this idea as it is being worked out in a group of political units, some of which are now bound by no ties of economic or military necessity, and which yet feel themselves to be more truly one just because they are not chained together, but free to remain or to leave as they may themselves elect.[1] In the League of Nations a beginning has been made in the same direction, and it is increasingly clear to political thinkers that the principle of consent is the only one by which international agreements can become effective and stable. The challenge of China to the 'unequal treaties' is really an assertion that only that to which she fully consents can have any moral sanction. In the field of religion the same idea is making headway. In the Protestant churches the sentiment towards unity is growing, and a number of significant unions have been effected. Many are coming to see that the element of compulsion must be eliminated from religious education, and that, where religions meet with one another, only a free decision, based on conviction and uninfluenced by pressure or worldly advantage, is to be sought as a ground for change of allegiance.[2] There is a dawning hope that in some way a deeper synthesis may yet be discovered whereby those who are truly religious in temper and experience may find and express their unity. The passion for a larger synthesis in human affairs is to be found in so many quarters as to indicate a real direction of move-

[1] Compare *The Third British Empire.* A. E. Zimmern.
[2] Compare *Christ at the Round Table.* E. Stanley Jones.

ment. A recent writer, taking this tendency towards unification as a fundamental principle of the universe, has named it "Holism," and given us the thought that it is in such a movement working through the ages that we come to understand the real significance of the evolutionary process.[1]

This is not, however, the only attitude towards society which is characteristic of our time. We have been living in an age of intense nationalism, of strong party and class loyalties, of deep conflict in the economic world. The very fact that we have been brought so close together in a physical sense imposes upon the peoples of the earth a task of supreme difficulty in reaching an adjustment of varied interests and attitudes. Proximity intensifies conflict unless other factors are introduced. It is much harder for two unfriendly families to avoid disputes when living in the same street than when living in different villages. Until a deeper understanding is achieved the friction is augmented by the multiplication of points of conflict. The oil is not being supplied in sufficient quantity to meet the demands of the new high-speed machinery.

Thus we find even in the groups and circles that have caught an international spirit a sense of irritation and even a call to violence. The Third International is committed to the Class War. It is not difficult to detect a conviction of the necessity for fresh and bitter conflicts in society even among some who join very sincerely in the

[1] *Holism and Evolution.* J. C. Smuts.

aspiration for unity. The feeling is most intense where conditions are most difficult. The mining industry in England, and China's relations with her sister nations, furnish examples of such extreme antagonisms due in large part to the pressure of economic necessity and the breakdown of the ordinary machinery of society. The increase in the opportunities for the discussion of vexed questions in inter-racial or international or economic relations is evidence, not only of a quickened interest in reconciliation, but also of the ever-increasing number and complexity of these problems, and may, in part, be even a symptom of a growing fear in the hearts of men. Idealists are apt to concentrate thought on the goodwill that prompts the discussions. It is well not to forget that very stubborn forces are at work creating and deepening divisions, and urging with all the weight of wealth and position measures that are often called protective while actually proving provocative.

It would seem as if this sense of conflict were affecting prejudicially the development of persons as well as of communities. Whether there are more people in the world to-day with 'unresolved complexes' than in a former generation, it may be as impossible to determine as it is to say whether the number of diseased appendices is actually greater now that we can accurately diagnose and deal with them. I am inclined to think that in both cases there are conditions—hard to identify, but none the less growing out of modern life—which have contributed to an actual increase in both forms of disease. The persons whose efficiency and peace

of mind are impaired by often unrecognized discords in their inner life must be very numerous indeed, and it can scarcely be doubted that such personalities increase the chances of conflict in society. The rebel type, which may be found among pacifists and socialists no less than among bomb-throwers and anarchists, is a type to be reckoned with in this age. The assumption that old-standing grievances can only be removed by bringing them out into the open and making a sudden and violent end of them has always been made by many reformers. A growing world-consciousness does not necessarily imply a repudiation of methods of advance which, as used in the past, have often involved great hardship, and, while seeming to offer a speedy solution, have prepared the way for reaction and sown the seeds of further conflicts.

III

We may draw our third illustration of cross-currents in our thought-life from the consideration of machinery and organization as they affect our conception of the world and ourselves. Invention and discovery have placed in the hands of our generation powers never dreamed of before in the world's history. We possess the ends of the earth, the secrets of nature, the mineral wealth, the water power, the forces that create the thunder and the lightning. We are able to use the radiation of metals as their physical structure is broken up before our eyes, the ether in which we live and move, the air we breathe, the oceans that separate

us—each in turn becomes the servant of man. In order to deal with the limitless resources thus placed at our disposal, we have organized life on a scale and with an efficiency which cannot have had any parallel in the past of the race. Such organizations include thousands and even millions of men who are directed under a governmental, a business, or a group management so that they can function as one. In the conduct of war, in the exploitation of steel or oil, in the demand for better conditions of work, even in the propagation of religious ideas, we tend no longer to think in terms of individual relationships. Group impinges on group; a great mass, moving together with all the weight of numbers well drilled and directed, sets forth to accomplish an end. It may meet forces directed as ably or obstacles almost insuperable. But the sense of power is given even if the purpose to be achieved is delayed or defeated. Looked at in one way it may be said that we have greater power than was ever possessed by any previous age, and almost anything seems to be possible.

To the powerful the sense of power often brings pride and hardness of heart. The weak are crushed and go to the wall. The imperialist or the successful man of business may salve his conscience with the glib doctrine of 'survival of the fittest.' He may even feel that he is fulfilling a divine law in his onward march to greatness. There is something very alluring in this accumulation, not so much of wealth as of the power which wealth brings. It appears to give a chance for the fuller development of personality. Man, with these great

powers in his hand, is well on the way to becoming a super-man. Even those who have not yet reached the place where they can dictate, taste in anticipation the joys of possession and already have some sense of power in relation to part of the great machine. The door seems open to every man, or nearly every man, towards the place where he can, through organization, multiply his personality many times.

Yet this sense of power is at times replaced by a sense of utter impotence. Instead of feeling that we are masters of nature we feel ourselves to be in the grip of a merciless fate. The machines we have made crush us. Our organizations get out of hand and run amuck, we scarcely know how or why; we find ourselves in the midst of a terrible war that sweeps off our choicest men and threatens all our cherished gains, or paralysed by a strike that no one seems able to avert or end. A mocking fate seems to stand over us, finger to nose, reminding us that in spite of all our aggregations of power the last word is still with him. So far from being able to cry, "I am master of my fate," we feel at such times how vain is the effort to struggle against cosmic forces, how the very mechanisms we have laboured to create are no longer ours to use. Personality is submerged and the individual appears as a slave, not so much to the will of any other master mind as to combinations of conditions and tendencies that assume an impersonal character, however much they may, in the first place, have owed their existence to personal agents.

To the sense of impotence due to this cause must

be added another similar mood due to the contemplation of the vastness of the universe. To our age the immensity of the space-time world in which we live is being unfolded by the laborious efforts of astronomers, geologists, biologists, and other investigators. The poet who considered the heavens centuries before Christ and was led to exclaim: "What is man that Thou art mindful of him!" had a very slight knowledge indeed of the magnitude of the universe. If to him man seemed almost lost in its immensity, how much more is such a conclusion forced upon us who see the earth, not as the centre for which all exists, but as itself a tiny speck in the immeasurable ocean of space, where light can travel thousands of years without reaching to its outermost limit? The largest powers we possess, or ever can possess, are but as the lifting of a puny finger when brought into relation with the forces that control the spheres. How little can our very best amount to! We seem indeed to be nothing, and less than nothing, in the midst of such a universe as we now know to exist, utterly unable though we be to realize its distances of space and time, or to understand its inner potentialities and its controlling and creative forces.

It is, in large part, this sense of helplessness that gives rise to the cynical attitude towards life. When a man really believes that he can count for something, that his one life may be a factor of worth in relation to some larger end, he has an incentive for high resolve and noble deed. When doubt assails him his resolve is shaken and he hesitates on the brink of self-sacrifice. In our day we see these

two forces struggling in the minds of many, the sense of power leading too often to domination and arrogance, and the sense of impotence leading to a cynical and indifferent attitude towards the more serious ends of life. The one wars against the other. "Who shall deliver us from the body of this death?"

IV

In each of these fields—and it would be easy to add other illustrations—we see tendencies at work that move in opposite directions. It is highly misleading to say that one or other of the alternates is alone characteristic of our period in history. Nevertheless one is called upon to form some personal judgment as to which is the main stream of human movement and which the eddy or backwater. Travelling down the Yangtse River in flood water, as we entered the rapids and neared the critical point, the boat has sometimes been caught by an eddy and carried up-stream again towards a threatening mass of rocks, only to be rescued from destruction by the fevered efforts of the crew pulling it back into mid-stream. To have this happen time and again is a most exhausting process for all concerned, and full of peril. Standing on the vessel it would seem as if the strength of the up-stream current were equal to that of the down-stream. No progress is made, and every one is exhausted and anxious. Is not something like this happening with human society to-day? As we stand on the vessel the up- and down-streams have us alternately in their grip. It is hard to note any sure sign of progress.

For every gain there is a loss. We move forward a few painful inches only to be swept back again. The spectator on the bank is in no doubt, however, as to the general direction of the stream. He can see that, though the water below the rapid is turbulent and full of rocks, there is a way through, while the up-river current leads only to disaster unless the boat can be brought back into mid-stream. It is essential for a true judgment of human development that we try to stand a little outside the passions of party or nation or class and take a detached view of what is happening.

We cannot press our illustration too far, because in these complex human situations there is always truth to be found on both sides of the question. It is not a hard and fast line between good and evil, advance and retreat, on which we have to put our finger. But, on balance, can we not say that the adventure into new fields, the challenge to 'ancient truth,' however grave the dangers, is in the mid-stream of progress, and that harking back to authority in any sense in which it is either a repression of the search for truth or a mere assertion of the rights of age over youth is an up-stream tendency? Can we not say that the passion for world-unity is in the line of true development for the race, and that slipping back into conflict and violence is the up-stream direction? Conflict may still find a place in the working out of the problem, the conflict of keen minds or of contending systems, each striving to show all that is best in the position held. But the main-stream would seem to point towards the ever-widening use of methods of conciliation and

conference and the need for educational processes to prepare men's minds for becoming world-citizens in the truest sense. Can we not also say that the sense of power and enlargement which comes with a greater understanding of nature is good if we can but be saved from using these powers cruelly and selfishly and foolishly, whereas the sense of impotence is due to a misuse of such powers or to a mistaken idea that quantity is more significant than quality? The human spirit is made to rise above this obsession; the struggle to get out of the backwash involves us in the heroic task of continuing material progress, while so deepening spiritual values and powers as to keep man free in himself and striving ever for the freedom of others.

At this stage of the argument we are not trying to assess our duty relative to these trends. The action of the men in the boat must be considered later. But the kind of rowing they will do and the steering of the frail craft are conditioned by a just estimate of the problem of emergence. Which way leads out? Some take the view that it matters not and sit idly on the deck, playing bridge. Others seem to be interested in keeping the boat in the backwater, recalling us to outworn authority, glorifying war and racial antipathies and leading us back to a greater reliance on the weapons of force which have so often broken in our hands, damping men's ardour by harping ever on the dangers of the machine age and never realizing its potentialities. Yet others are but interested spectators, weighing the pros and cons of this or that course of action and exchanging bets on the result.

It is into a fourth group that we wish to put ourselves. There are those who are eager to get into mid-stream and to keep there, who know that this can be done only by labouring together for the common cause, but who are, perhaps, somewhat puzzled as to how their efforts may be best directed to the desired end. What manner of men ought we to be? What spirit shall animate us in these days of peril and hope? How may we fit ourselves and those who come after us so that the efforts we make may be of the maximum value and may be co-ordinated with those of others? These are some of our problems. There are very many in these days who share the belief that we are not doomed to shipwreck on the upper mass of boulders, nor yet to a watery grave in the rough waters of the rapid. They hold that there is an age-long purpose which we can in some small measure appreciate, and that we have the power to fit our lives into that purpose. They hold that in the end the efforts of those who so relate their lives are not lost because each such life is woven into an eternal pattern, whereas the lives of the destroyer or the careless, powerful though they may seem to-day, are doomed to futility. This faith is not always easy to maintain, but it is the faith that has made the prophets and saints and martyrs who have marked the way forward in human life. It is for us in our generation to see whether such a faith is grounded in reality and to study how, if so, we may achieve and transmit it, and into what courses of thought and action it will lead us.

REALITY

"Religion claims ultimate truth and final worth. It comes forth as the supreme interpreter. If religion is, in its nature, true, then it must provide the possibility of reconciling all the contradictions of existence and perverse incongruities of man's behaviour and apparent destiny. Its truth will be justly tested and tried and even doubted as long as there is one incident that has not found its fitting place. Religion cannot be true now and then or here and there only, any more than mathematics can. On the other hand, if religion is in its essence a delusion, then, so far as I can see, the whole order of the universe collapses. For religion professes to reveal the ultimate principle of that order. The only alternative that lies before the sceptic is the view, that at the heart of the real there lurks the insane."

Sir Henry Jones

CHAPTER III

REALITY

Our central thesis may be summed up in a single phrase—only through persons of a certain general type can the needs and opportunities of this age be fully met. Not that we are seeking for uniformity—very far from it. We shall have to consider later this proposition in relation to the task of education, and we shall not be slow to recognize the fundamental idea that each personality must be helped towards a development and expression proper to itself. Nevertheless certain foundations of character are greatly needed. How men build upon them is quite another matter. In our educational systems, however, and in our thought about life generally we need from time to time to call our minds back from the consideration of the superstructure to that of the foundations, asking what these should be and how in our own and other lives they may best be laid.

It is easy to state the problem of to-day in abstract terms. Such and such remedies are needed to meet such and such ailments. This method of prescribing for the ills of humanity has often been tried, but the real problem is how to get the medicine taken. It is easy to talk in the generalizations of the schools: the answer to the world's

needs is given in the workshop and the home rather than in the lecture-room and from the pulpit. The embodiment of ideals in men and women is essential to the solution of the problems of humanity. There is no other way of advance. Organization, philosophizing, literature, dramatization, oratory, may be helpful adjuncts. They will only serve to deepen the shadows, unless men and women are being multiplied who can live a certain kind of life in all the many fields of human activity. What are we doing to create that type of life? Have we seriously enough considered what type is needed? Have we set about relating our methods, in a thoroughgoing way, to the end in view? The essentials are few and easily stated. It may be possible to put them in different form; but I think it will be generally conceded that each of the attitudes considered in the succeeding pages is of peculiar importance in this period of the world's life, and that between them they cover, as we shall try to interpret and explicate them, the main elements in character-building that need to be stressed to-day. We shall deal first with the attitude towards truth.

The revolt against authority, looked at in its most favourable light, is an expression of the desire for truth. It is a reaction against shams and half-truths, and it owes no small part of its impetus, as we have seen already, to the scientific spirit and the results of science in the modern world. By a persistent questioning and a determination not to accept anything which could not be proved true, scientific men have opened to us the doors of nature and led

us unafraid into the possession of her secrets and powers. This same attitude followed in relation to social and metaphysical questions may give us similar results. Tear away the conventions and prejudices and who knows what amazing truths may be revealed!

Yet there remains a sense of disquiet in one's mind when listening to many who are seized with this passion, due to the fact that only certain classes of truth are welcomed by many who make such a claim. Apparently determined to reach a new truth and to tear away all shams, how often do they, just as wilfully or unconsciously as their predecessors, close their eyes to another set of facts and live in another world of sham! It would seem that we are more eager to move from one sty into another than actually to get out into the open country. We see this in the revolt against a religious tradition, for example, of those who welcome certain results of historical or psychological research, but are blind to the fact that certain other parts of history remain unshaken and certain inward experiences are not explained away even if new names are given to them. The evasion of truth is not less disastrous in the iconoclast who cannot see any truth in the old than it is in the hide-bound conservative who detects none in the new; it is equally serious in the Christian Scientist who calls all pain and sin delusion, and in the religious traditionalist who will not face the fact that some parts of his inspired books contain folklore and ancient superstitions.

How easy it is to see in others the lapse from

reality! The real job of life is to see it in ourselves. There is some value in seeing it in another if I am thereby sent back a humbler and sincerer man to look afresh into the secrets of my own deceptive mind. What am I cherishing that will not bear the light? What fact have I carefully kept out of sight and out of mind?

What is the attitude towards truth which we need, and how may we more nearly attain it? In seeking to answer these questions we need to get away from the static idea of truth into one that is dynamic and expanding. It is philosophically sound, no doubt, to think of truth as an absolute, but great injury is done to human progress by thinking mainly in terms of absolutes whether we discuss truth or goodness or God. As practical men and women we know that, for us, these absolutes are self-revealing and ever-enlarging experiences, and that we never get within any measurable distance of the absolute itself. It is this attitude towards truth which we greatly need to cultivate and which, as we cultivate it, gives us the spirit of tolerance and the power to make progress. To think of truth as something we may fully know is to open the door to arrogance of spirit and to close the door to new visions and experiences. It is a very common attitude of mind, especially on the part of those who have had very vivid experiences in the past and who are less mentally and spiritually alive than at the period when those experiences came. The Spirit of Truth who shall lead us into truth is what we need, and this means a wide-eyed expectancy and an eager

searching hopefulness in our temper and attitude towards life. We meet new persons and conditions always with the thought that here we may learn something more of truth and get nearer to reality. Such lives or conditions may be very remote from our own, and we may therefore be inclined to regard them as closed books which we may never be able to open and read. But a quite different point of view is possible. We may come with reverence and expectancy. We may find "that of God" in them and so open up some new avenue in our own souls to truth, beauty and goodness.

Those who are most sure of the truth they possess are apt to approach others as possible converts to that truth. This mental attitude is very liable to prevent human contacts from developing in a natural and mutually helpful way. The reaction against propaganda, whether it be Bolshevik or Capitalist or Religious or Nationalistic, is the reaction of the ordinary man against being turned from a person into a 'case'; it is a refusal to be exploited—to be made the means to an end rather than regarded as an end in himself. Not all propaganda sinks to these lower levels: the more fundamentally human and universal the conception of life held, the less danger is there of propaganda becoming exploitation. If the conception of the Kingdom of God be truly what we find in the New Testament, we may be sure that the exponents of that Kingdom will not be proselytizers for a cult, but those whose passion it is to help men tc find themselves in relation to the Heavenly Father If, however, the conception is bound up with the

idea of excluding others, or of a theological war with the unorthodox, it will soon lead into the worst type of proselytism. Exactly the same may be said of the preaching of a world-commonwealth of all who labour as contrasted with the attempt to stir up class-war.

Does this open-mindedness to truth, this thought of the ever-enlarging revelation, prevent us from being sure of anything? Must we say with Pascal, "Seeing too much for denial and too little for assurance, I am in a piteous plight"? I think not. The difficulty is that we are so apt to stretch our assurances beyond what the facts justify. For example, I may be quite sure that a change was wrought in my life when I yielded to the truth as I saw it in some great moment of illumination. That there must have been something of reality in the experience and in the vision of truth may be granted by all. That the particular way in which the truth presented itself to my mind on that occasion is final and is verified by the experience of a changed heart, is by no means equally clear. Yet to very many the two are so closely identified that to question the form in which the truth came is to question the reality of the experience itself. It is the fear that the experience may thus be proved unreal which prevents many people from honestly facing the facts which seem to threaten the particular form in which truth then came into their lives. To see perfectly clearly what is verified and what is not by such an experience is to be set free to face truth without fear.

Let me illustrate the point in a positive way. I

stand before a scene in nature, let us say a beautiful sunset. I am perfectly sure that its beauty chains my soul and stirs my deepest feelings of joy and awe. I try to explain this to a friend who has not seen the sunset. He is perhaps colour-blind or defective in his powers of appreciation. My explanation may be gravely inadequate and even erroneous. I cannot get into his mind anything of the beauty. I try to paint the colours on a canvas and fail to convey the charm of the scene. My friend is unmoved. He can find flaws in word or painting. He can point them out all too plainly. Because of that he may question the actuality of the emotions stirred in me by what I have seen. Were I to defend the description or the picture I should be engaged upon a fruitless task. They are not inherent to my experience of beauty. They are a very poor attempt to carry that experience over to others. But what I can be absolutely sure of is that my eyes have seen something supremely beautiful and moving.

In somewhat the same way the propagandist of truth tends often to identify his vision with his explanation of it. He stakes all on the accuracy of his way of stating it. Some one who has not seen the vision tears to pieces the explanation, and the man of vision is faced with a false alternative: either he must deny the validity of the argument or surrender the glory of the vision. Small wonder if he chooses the former. But there was no need to choose either. He can frankly admit that his argument may be faulty and need complete overhauling, but he may yet maintain that his eyes

have seen something which is true even though eye and mind have failed him in reproducing its effect.

Our illustration leads us to another thought needing emphasis at this point. The validation of truth to the individual is not simply or even mainly a matter of logical demonstration. The processes of reasoning ought to be and must be brought to bear upon any truth we think we have discovered. But those processes themselves, in the higher reaches especially, may fail us. Few have minds that they themselves can trust at all points in a complex series of deductions and inductions. Perhaps all we can expect in regard to the deepest realities of life is that our view of them should not be inconsistent with any known facts. But there is a power given to all normal persons which is of supreme value in relation to the recognition of truth. It may be called the sense of the fitness of things.

It does not require a great artist to enjoy a beautiful sunset nor a great musician to get joy from a blackbird's song. There is a sense which often comes to us in life that a certain experience of pleasure or beauty or goodness is 'just right.' To add to it or to take from it would be to spoil it. To describe it in detail may be impossible. The deed or word fits precisely—that is all there is to be said about it. In some such way we discover truth for ourselves. Perhaps after laborious search, perhaps when we are in a resting stage in our intellectual life, there breaks into our consciousness the conviction that such and such a thing is so. The tangled skein has suddenly been unravelled, the blurred outlines are plain, jangled notes have been

resolved into a harmony. In the presence of such an experience we are sobered and strengthened. Truth is revealed, and the subsequent processes of thought will be concerned not so much with proving it as with examining its significance.

This sense of the fitness of things comes, I believe, to all people more or less, and the very fact that there is a consensus of opinion in regard, let us say, to the beauty of the sunset is a chief factor in leading us to regard the conclusions reached through this sense as having a certain validity. But it is not a sense that is independent of character and preparation of mind and spirit. It can be developed or neglected. Perhaps the two chief factors in its development are quietness of spirit and honesty of purpose. The rush in which we live so much of our lives to-day is not a good medium for seeing life whole. There is a certain gain in living intensely so that every moment is full. We are driven to face new situations, and if we have a background of character and a true philosophy of life we may, in meeting them, learn a great deal just because we have swiftly to form judgments and act. The development of certain traits of character in and through this hurried modern life should not be forgotten. Yet a principle of alternation seems to determine the highest development of life, and it would seem as if periods of intense activity should alternate with periods of intense rest when the mind has a chance to grow downwards. There is grave danger that a life of hurry may run into superficiality and mere activism. For many it seems to disjoint the soul and to make con-

templation irksome if not impossible; new external stimuli are needed if the mind is to function at all. A person who has reached that stage is in deadly peril. The discipline of a quiet mind should be seriously attempted. It is in this detachment of spirit that we may very often catch those glimpses of reality which attest themselves by their fitness and beauty. The life that embodies the attitude towards reality we here desiderate—a growing conception of truth, an openness of mind and heart—will be one in which there are quiet spaces.

It will also be one of honest purpose. This profound truth is enshrined for us in the simple words, "Blessed are the pure in heart, for they shall see God." Purity of heart does not mean that we have reached perfection. It does mean that we quite sincerely set ourselves towards what we know to be right. No doubt there are many hidden complexes in many lives where some vision of duty has been refused and the refusal long since forgotten, so that we cannot say that, at the present moment, the individual is consciously insincere. Yet these cases show the inevitable revenges of truth, and even in them, either with the aid of a psycho-analyst or of a true friend, men are often able to probe beneath the surface until the buried lie is laid bare and a new vision of truth becomes possible. We can easily exaggerate the importance of such cases. Many more are those where a real awakening to the demand of reality would soon uncover the denial of it which is stultifying a man's life and rendering him blind to new truths. In any case both types are present, and in neither is there much hope of

new revelations until a radical change takes place. The sense of the fitness of things is warped by some deep dishonesty, and even when truth is presented it is not recognized. Such men are like the colour-blind facing the sunset or the tone-deaf listening to great music.

Perhaps there are none of us who can claim to be free from some warping of vision from such a cause. Again we have to pull ourselves up to remember how easy it is to give our attention to the mote in our brother's eye and neglect the beam in our own. How may we come to grips with the denial of truth in ourselves? The habit of self-examination may well be overdone until men become spiritual neurasthenics. But there is a place for it, particularly if we associate with the habit the reading of such books as may help us to face new aspects of truth and to challenge our easy acceptance of things as they are. To read such literature with half an eye upon oneself is a spiritual discipline we can all use. Even more helpful is the kind of friendship in which we use our friends to help us to discover the truth about the world and ourselves. How many circles of friends degenerate into mutual admiration societies or even into groups for unkind or thoughtless gossip! Such groups are the degradation of one of the highest privileges open to men and women. Instead of discovering truth they hide it under adulation and hearsay. They cultivate a delight in the half-truth and innuendo and spoil men's appetite for reality as a course of sweets and cakes may take away the desire for a good square meal.

In sharpest contrast is the fellowship of two or more who make their relationships an opportunity for growth in character through facing continually fresh truths. In my own experience such groups have done more than almost any other thing towards the enrichment of my life. They have given me truer views of my own weakness and of my own potentialities, they have been the gateway to new fields of adventure as well as to new views of truth, they have helped to save me from resting in untenable positions and have sent me questing forth into life again with zest and hope. No gift that life brings us is greater than the help towards honesty and open-mindedness which can come through the right kind of friendship.

Even after great and vitalizing experiences of truth it is sadly easy to slip back into unreality. Perhaps the two commonest causes of this are frequent reiteration of truths discovered and turning aside from the application of them in life. I do not think sufficient attention is given to the first cause. It is the constant danger of the teacher and preacher. A truth which has once gripped us so that we could not utter the words without experiencing a fresh thrill becomes a commonplace of speech. Ruts are formed in our minds so that the very phrases become stereotyped. We utter the truth again and again, and awaken one day to find it dead! There is a type of publicity which is the arch-enemy of truth, not only because the yellow Press rejoices in the insinuation and the half-truth and the distortion, but because the shouting of any truth from the housetops tends often to depreciate the currency.

Some one will retort that if a thing be true it cannot be too freely disseminated, and that we should be thankful for every means at our disposal for this high end. That need not be questioned if we will but remember that the dissemination of truth is, in the last resort, a matter of personalities in whom that truth is enshrined. When a truth is being lived we can with more confidence proclaim it because the living of it implies growth and development, and we cannot rest satisfied with any stereotyped form of words. The progress that is being worked out in life will find its way into speech.

We are not, of course, speaking of the truths of mathematics or material science. We are thinking of the aspects of ultimate reality that unfold themselves as we think honestly and live fearlessly. It is very possible in the repetition even of a profound truth, such as "God is" or "God is love," to lose the sense of its significance and value for oneself, a reason no doubt for the Jewish refusal even to repeat the name of God, and perhaps for the unwillingness of Confucius to discuss spiritual beings. The deeper the truth, the less can it be contained in any phrase, and thus the greater the peril of repeating a phrase which we too easily assume to be adequate. We are in grave danger of ourselves falling into forgetfulness of the fact that the truth we have tried to put into words can only be fully expressed in life.

The reduction of these great truths, moreover, to formulæ of any kind whatsoever seems to me to be fraught with extreme danger if we regard such

formulæ as having more than a historic value. Let me illustrate this from the recent experience of the Society of Friends in England.

Until recently this group of Christians had a volume known as the *Book of Discipline*, one part of which was on Christian doctrine. While it was not used as a creed there were many who regarded its words as being little short of inspired and who treated them as binding on all Friends. About ten years ago the suggestion was made that it be revised. There was opposition on the ground that the time was inopportune to raise the issue of the Society's doctrinal position, and it was feared that doing so would lead to heated controversy. Bolder counsels prevailed. The book was thoroughly revised. Its name and nature were changed. Instead of being a treatise on Christian doctrine it became the record of the Faith and Practice of the Society.[1] Treasured statements were usually retained and new formulations of truth were added. But every extract was dated, and in certain cases the historical conditions leading to the statement were recorded. The book then became a piece of history in which the experience of individual Friends and the story of the growing thought and experience of the whole Society were brought together in a convenient form. Persons seeking membership in the Society are able to study the record and to make up their minds as to whether they wish to join a group which has expressed its inner life in these ways. But no statement is made a test or set forth as if its wording

[1] *Christian Life, Faith and Thought in the Society of Friends*, from the Friends' Book Centre, Euston Road, London.

were final. In fact, the idea that the Spirit of Truth is in the body and moving its individual members to ever clearer apprehension of truth is enshrined in this new book. The experience of preparing the volume, so far from dividing, proved to be peculiarly uniting.

This view finds support in a recent volume by Professor Whitehead, who brings the scientific mind to bear upon religious formulations. In his *Religion in the Making*, he says:

" Religions commit suicide when they find their inspirations in their dogmas. The inspiration of religion lies in the history of religion. By this I mean that it is to be found in the primary expressions of the intuitions of the finest types of religious lives. The sources of religious belief are always growing, though some supreme expressions may lie in the past. Records of these sources are not formulæ. They elicit in us intuitive response which pierces beyond dogma.

" But dogmatic expression is necessary. For whatever has objective validity is capable of partial expression in terms of abstract concepts, so that a coherent doctrine arises which elucidates the world beyond the locus of the origin of the dogmas in question.

" Also exact statements are the media by which identical intuitions into the world can be identified amid a wide variety of circumstances.

" But the dogmas, however true, are only bits of the truth, expressed in terms which in some ways are over-assertive and in other ways lose the essence of truth. When exactly understood in relation to

an exact system of philosophic thought, they may —or may not—be exactly true.

" But in respect to this exact truth, they are very abstract—much more abstract than the representations of them in popular thought. Also in fact, there never has been any exact, complete system of philosophic thought, and there never has been any exact understanding of dogmas, an understanding which has been properly confined to strict interpretation in terms of a philosophic system, complete or incomplete.

" Accordingly, though dogmas have their measure of truth, which is unalterable, in their precise forms they are narrow, limitative, and alterable : in effect untrue, when carried over beyond the proper scope of their utility."

I would submit that such an attitude towards the statement of faith is scientific and religious and meets the growing demand for a new attitude towards truth on the part of those who regard themselves as its trustees. Moreover, it does much to prevent that familiarity towards expressions of truth which, whatever its advantages, depreciates rather than enhances the value for many. The truths we have won through discovery and practice are not to be discarded, but they need new formulations both in word and deed, and the effort to think back into the inner meaning of ancient formulations and to clothe the essential idea in new phraseology is itself a real factor in saving us from the lessening sense of reality and vitality which is so common to-day. In this process we often discover that the statement we have been using somewhat glibly

cannot bear all that we have put into it. If the repetition of established truth is dangerous, how much more that of phrases which hold error as well as truth or which are so partial that we have already grown away from them!

Needless to say there is another side to this matter. The holding back of the truth which it is our duty to proclaim will not fail to injure both us and the cause of truth itself. Those who have seen are called upon to share the vision without fear or favour. To refuse that call is to prove unworthy of the vision and sooner or later actually to lose it.

No small part of the problem of knowing and holding any truth lies in the art of expression, giving to others what we have no right to keep to ourselves, yet not giving in such a way as to depreciate the currency and find our own lives infected with a note of unreality even while proclaiming what we know to be true.

On the second reason for this decreasing sense of reality we need say but little, for it is painfully obvious to us all. The world is filled with the wreckage of fine lives which started out with high aspirations and keen faith and gradually, or in one fatal decision, turned away from the acceptance of the truth once so plainly seen. Perhaps the sight of the dangers to humanity from drift and prejudice may awaken some such to a realization of their own loss and that of others and bring them back to the position of honest seekers after truth. To one the personal loss or peril may be the "sting that bids nor sit nor stand but go." To

another the sight of a loved child growing up in his home or entering into his business may supply what is needed and in his desire to save that child from a like fate he may make the effort to recapture the vision, cost what it may. For very many, however, who have not slipped so far, there is still need of something to startle into fresh thought. The minds and hearts that do not grow are too often those that have at some point made the great refusal. It is well that each of us should try to discover how far that cause operates in his own life.

The hope of better things is bound up with the frank facing of reality. We are not going to drift into a better world, nor can we reach it by shutting out unpleasant or disturbing facts. We have seen in the life of more than one great country in our time the folly of a course directed in this way, where certain classes of facts are persistently presented to the people or pondered on by the governors and where other classes of facts are ignored or denied. In the spiritual realm disaster is no less certain if we so order our lives. The shams of great wealth and influence, of traditions that enshrine ancient prejudices, of sophistries in politics, business, religion or elsewhere shut out from us the great realities of life, the difference between right and wrong, the imperative of duty, the claims of love. When this happens there is need to have a new vision of truth, relentless, if you will, and purging, but also merciful and full of hope, for it alone can save us. And this truth can only break through into society through persons who embody it. It is not abstract truth we need, but men and women who, by fearlessly accept-

ing what they know, are always finding more, men and women whose lives ring true, challenging the purveyors of falsehood and their unthinking dupes. Such is the outstanding need of to-day, a need that can only be met by rigorous self-discipline and courageous living.

RECONCILIATION

"The fact that we live on the same planet and are dependent on each other through the division of labour is not nearly sufficient to unite us inwardly and instil into us genuine sympathy and love for one another. To this end, we repeat, man must be lifted up; there must be an inrush of new power. Only a life which includes us all, root and branch, and melts down all rigid distinctions can produce genuine humanity, kindness, sympathy, and love, not as passing emotions of a merely subjective mood—which count for very little in bringing about the great end—but as mighty currents flowing from within outwards, making every man feel with his fellow, sorrow and rejoice with him, assimilate his life directly to his own."

RUDOLF EUCKEN

"There is a Divine art called the art of reconciliation. There are no limits to the results it can achieve. For its exercise a great faith in other people is required, and a great power to call upon the best that is in them. It can only be practised by those who have escaped from self, and who have no desire to benefit in any way by the loss of others. Jesus called it overcoming evil by good. He was quite clear that evil has to be overcome. We have tried to do it by fire and sword, and have miserably failed. But our Christian calling is to do it by love. The world's true peace waits for the day when we shall have learnt our lesson."

A. HERBERT GRAY

CHAPTER IV

RECONCILIATION

In considering the first foundation for character in the light of to-day's needs we found ourselves engaged in the main on the problem of a man's relation to the universe in which he has to live and to God who is revealed in it. While our discussion of the subject led us to realize some part of what a man has to gain from association with his fellows, the chief emphasis was laid upon man as an individual working his way through to a sound attitude towards life as a whole. The second line of thought starts with man in relation to society and comes back to the problem of the inner life from the conclusions reached in that field. I use the word 'reconciliation' because it gives at once the positive note which we want to maintain if we are to think to profit.

A very large part of life consists in making adjustments to other personalities. The art of living is mainly the art of living together with others. He who fails to make the adjustments is a burden to himself and to his associates. He who makes them is a friend and helper wherever he goes. But the adjustments which we are called upon to make are not merely passive, altering our way of life a little here and a little there so as to avoid trouble. The

man who does that and nothing more may drift unnoticed through life making neither enemies nor friends. There are, however, no such utter non-entities. Each man brings to the problem of adjustment his own personality, and this means making certain demands on others as well as recognizing and responding to the demands they make on him. Friendship is a matter of give and take as we all know. How much and what you give or take depends on your attitude towards your friend, and indeed upon your whole attitude to life. In many friendships, as in many marriages, one party obviously dominates and the result tends to be an overbearing attitude in the one and an over-meek one in the other, or it may be a spirit of revolt which seldom if ever reaches the surface. The helpful type of personality is one that draws out the best in others, enabling them to rise to heights otherwise impossible, contributing enough to stimulate and inspire, but not so much as to dominate and suppress the other. To train ourselves and others so to live as to function creatively in the lives of one's fellows is a high aim.

The particular creative function of persons in society is the creation of harmony. The wider relations made possible by the enlargement of the range of the single life through modern methods of communication bring with them a peculiar responsibility which it should be the aim of the world-citizen of to-day to shoulder as well as he may. This is the duty of world-mindedness, leading into constructive efforts towards reconciliation in society. The 'either-or' of to-day is sometimes phrased as, "we must destroy war or war will destroy us," or in some

similar challenge to thought. I am distrustful of these epigrams which seem to say so much. Their service is at best to start us thinking, not to shape our thought for us as so often happens. Using the particular phrase in that way only we may, by its means, bring vividly before us the general nature of our predicament. The proximity of peoples to one another means, among other things, that it becomes increasingly difficult to localize conflict. Its results anywhere are felt everywhere. It is always possible that any other group may either be dragged into a particular conflict or infected so that a new one is started. It is very difficult for society to function when conflicts take place or threaten. At any time a breakdown may lead to economic disaster as well as to the breaking of many subtle ties in intellectual and spiritual intercourse, as happened on so vast a scale in the World War. One of the few really major interests of the whole human race is peace, not simply in the sense of the cessation of war (though that is part of it) but in the wider sense of an ever-deepening spirit of peace rooted in a conviction of our need for one another. Indeed, to many this seems to be *the* major interest because it is difficult to see how all the other things we want to accomplish can move forward while war, as it is fought to-day, still looms before us and may break out almost without our knowing how.

It is not intended to limit our view of conflict to international disputes or to the use of armed force. What we need to remember is that conflict which arises from and arouses bitterness, distrust, contempt, distortion of truth, is a danger to society

and a greater danger to-day than in any previous epoch in history. The power of the Press, not to mention other means of rapid publicity, can be quoted as in itself giving sufficient proof of this assertion; but it is the extremely close interdependence of the nations, and groups within the nations, upon one another that is the root reason for this modern exacerbation of an age-old danger. It is in this wider sense that we use the word 'conflict,' but not in the still wider sense of keen debate between opposing views, or the struggle involved in fair competition and generous rivalry.

If human society is to make progress in the things that matter most it would seem that more strenuous efforts than ever before must be made towards the progressive elimination of conflict as thus defined. This fact is very widely recognized and has found expression in the building up of the machinery of conciliation in industry, in co-operative societies, in federations of churches, in the League of Nations, and in a number of other directions. It is not the purpose of this volume to deal with these aspects of the problem save in so far as they help us to answer the question as to what manner of men are needed to perform this type of service. In fields opened up by these new developments for co-ordinating human activities there is a wide open door for men and women who can bring to the task certain qualities of mind and heart. Hitherto it has largely been left to chance to throw up the right persons. Certain kinds of previous experience have proved helpful and persons are discovered who have served in the legal profession, in other co-operative enter-

prises and so forth. It is becoming clear that if we are to develop this range of activities we need to give more attention to adequate preparation of persons. It is not so much the vocational training needed for specialized workers, however, which here concerns us as the far wider question of raising up men and women in all walks of society who shall be creating harmonies in the byways of life no less than in the highways.

Before considering this problem we may pause to look at the causes of conflict in society. Putting aside the conflicts due to sheer inadvertence and those easily brought to an end unless other causes prevail, we may classify conflict under four main sources :—

(1) Conflicts due to prejudice, pride and passion. In these cases the problem is primarily one of dealing with temperament and disposition.

(2) Conflicts due to disagreement as to facts or the interpretation to be put upon facts. Here a process of impartial investigation and the weighing of evidence is the first line of approach to a solution.

(3) Conflicts due to differences of interest. These can only be solved by discovering a higher interest which can be made to dominate or by discovering a fundamental identity of interest.

(4) Conflict due to different philosophies of life. In such cases only a change in fundamental viewpoint can be expected to produce harmony, save on the mutual agreement that these differences will not be permitted to obtrude to the point of acute conflict. Such persons or groups may be united on the principle, "we agree to differ but resolve to

love." For all but the deepest differences such an agreement ought to be possible.

This analysis of the causes of conflict is sure to be misleading if we try to reduce all cases to simple categories. But it may be of service if, remembering that more than one cause operates in practically every actual situation, we try to discover the original or most obstinate cause and deal with that first. It will also help us in deciding on appropriate methods for the handling of any particular conflict and, for our immediate purpose, it has a very direct bearing upon the nature of the preparation and capacity needed in persons who seek to reconcile. The main task of reconciliation is not, of course, to be thought of in terms of settling actual disputes. Often this is a technical question needing experts, and too frequently, when the issue is once joined, methods of violence have already been resorted to and talk of conciliation becomes, for a while, unacceptable to both parties. When speaking of the need of reconciling persons, I am thinking chiefly of the very many cases where situations are developing *towards* conflict. Such situations are known to all of us and can be studied from the point of view of the above analysis. Few who enter into public life are not involved in such situations themselves, and indeed they are common enough in every walk of life. It is the attitude of persons who belong to groups involved in such situations that is most worthy of consideration. By developing right attitudes and using opportunities in relation to affairs in which we are ourselves involved we may find doors opening to service in other fields. The

danger of becoming a busybody has but to be noted in passing and the assurance given that the idea of such interference in other men's matters, as that soubriquet suggests, is far indeed from one's mind in treating this subject.

As has been said, the analysis of the causes of conflict helps to visualize the nature of the demand on personality which, in respect of this aspect of life, the modern world makes on us. We need persons who can look objectively at facts even when they themselves are concerned in the way in which these facts are viewed and interpreted. This is a very rare power and grows out of the attitude towards truth discussed in the previous chapter. Very frequently it involves those who possess it in acute criticism from members of their own group who think they also have such a power but who, in point of fact, are allowing their prejudices to distort their vision. It is quite possible to "lean over backwards" in this matter and to become, under the criticism and short-sightedness of one's own group, too favourable to the opposing one and bitter in one's feeling towards "friends." The person who has the power of seeing an unpopular point of view needs very carefully to check himself up lest he lose the power to reconcile through forfeiting, without real necessity, the confidence of those he wishes to influence. In attempting to bring others to see the facts in a true perspective he has to avoid passing a moral judgment upon them for their slowness or inability to do so. It is one thing to try to open people's eyes; it is quite a different thing to tell them what fools or sinners they are for not seeing.

The power to reconcile may be thrown away by indulging in the latter pastime.

A further power that is greatly needed is that of seeing into a situation so as to discover the essential features and the deeper problems involved. Often it is possible to bring people together by helping them to see the real issue, on which they may be much nearer to one another than on the superficial questions that are in every one's mind. When a dispute seems likely to develop into open conflict one is sometimes able to save the situation by getting face to face with one's opponent and making a common effort to get back of all disagreements to the agreements which can be postulated. I have met with great results in such attempts because the agreements nearly always prove to be so much more important than the differences. In the heat of controversy or in the tension which precedes it there may be great difficulty in doing this. But the attitude of mind that turns back to the centre and works out from that is simply invaluable.

Closely related to these qualities is the power to put oneself in the position of another. This also makes a great demand on that too often neglected faculty of the human mind—imagination. To think one's way into the whole mental field of another person or group is no small task. But the power to do this can be cultivated, and such should be our steady purpose, using the opportunities which come through literature, and still more through personal friendships, to achieve the faculty of visualizing and sensing as many personal and group points of view as possible. To be able in

this way to get alongside others, and, to a certain degree, make common cause with them, opens the door to wider service in the field of reconciliation. In travel and in daily life we may use chance meetings with persons outside our own circle to enlarge this power. It is one of the chief services which such contacts may perform for us. Yet how few have enough interest in others and give enough attention to them to make even a beginning in this high art. We are so desperately self-centred that we cannot find our way into other lives. The sacrament of such friendships—often with those far apart from us racially, educationally, or socially—is one of the richest experiences of life.

In this way we win a genuine respect for others, born of knowledge and insight. The respect paid to people because of their status or achievements is often a hindrance to closer intercourse. What we need is a respect that grows out of a true estimate of another's self. We may feel, perhaps, that many are unworthy of this. Few of us are worthy of respect all round, and many have done much to forfeit the respect of their fellows, yet a sympathetic approach to another almost always opens the door to some chamber in his life where he has struggled, and, it may be, won: we find he is not wholly evil, we learn to understand and interpret without censure the failure and weakness that would otherwise repel.

Along with these gifts and graces the reconciler needs to be one who cultivates the power to close his eyes to slights; one who does not for ever stand on his dignity; one who meets insinuations or attacks

with a smile instead of with bitterness and reproach. The self-mastery needed to "turn the other cheek" may be very slowly attained for most of us. But there is need to keep the ideal steadily before our eyes and to refuse approval to ourselves when we fall short of it. That we shall fall short may be certain. But we can at least nerve ourselves not to acquiesce in the failure or explain it away. We do not cure our faults by throwing the blame on others, and too often the process involves lifting more than is meet from our own shoulders.

The man, then, who would bring harmony into the world needs to have gathered within his own personality the points of view to be reconciled. He may not *value* them all where deep differences are in evidence, but at least he should be able to *feel* them all and to value anything of permanent worth in each. He should be the central point of reconciliation, all sorts of people finding in him a sense of understanding of their lives, and fellowship in the deepest things. Becoming thus related to others, such a personality does not give the impression of any desire to dominate. He is willing to listen and to grow into other lives. He takes his place with perfect naturalness in society. Yet from him radiates a positive harmonizing quality which is felt even when not acknowledged, and which leads out towards goodwill among men. We may call this power 'personal magnetism,' but it is not of the kind which deliberately draws others into its orbit: it is rather a subtle, all-pervasive sense of reality and winsomeness, where humour and seriousness are blended. Those who come near find themselves drawn out

and ennobled as by an unseen hand. Such personalities may be rare, but I suppose we all know some, and we can only say that they are among the choicest fruits of human development.

To reconcile does not mean to give undiscriminating welcome to everything which is presented to one, and then to hand it all out in carefully sealed packages. True reconciliation must be done with a deep sense of values. The harmonies which a man seeks to achieve must be related to the essential justice of the situation. The reconciler is not simply a judge who sums up the rights and wrongs in the case and makes his award. He has a deeper task, more particularly where the causes of conflict lie in temperamental differences or in opposite philosophies of life. Take the case of a man who seeks to bring reconciling influences into an acute inter-racial situation. He must not only depolarize his own thinking, but he must try to create an atmosphere in which others can do the same. He must further see where wrongs have actually been committed and seek to secure agreement as to facts. He must try to change points of view so radically opposed as to be irreconcilable or to create a temper which will enable persons holding such different opinions to live together in peace. In each of these efforts he needs to relate his thinking and action to the essential justice of the situation so that those who work with him may at least be utterly sure that he is fair-minded.

In dealing with such a concrete situation as we have pictured no method yields more hopeful results

than that of the small group in which diverse elements are represented and where there is a sincere determination to understand and to solve the problem. In such a group the spirit of reconciliation develops, facts can be examined and discussed, proposals considered, and the best of each individual becomes enriched in outlook and personality so that in every circle in which he moves he is himself a reconciling factor. The individual should, therefore, be one who has the power of doing good team work, pulling his full weight in a group and drawing out others. It is wonderful to see the changes that often take place in temper and understanding of a problem through such group work. I am convinced that we must look more and more in the future to group leadership, not suppressing personal initiative, but letting it act through a group where ideas are subject to friendly, though searching, criticism, and where a number of individuals can each make his own contribution. If this be true for human affairs in general it would seem peculiarly true for the complex questions where conflict threatens. The power to create such groups must be ranked as a special qualification for the men and women who seek to bring peace into the world.

Beyond all other things, however, is the temper of the true peacemaker. How can there be created in the world more of those rare personalities who bring into every situation a serenity which enables people to think straight and see straight, a passion for high ends that causes meanness or private-mindedness to shrivel up, a wider understanding

and a gentler touch than is commonly brought to bear upon our confused and agitated minds? To have such a spirit is the chief requisite for the work of reconciliation. It is not to be cultivated by complete detachment from the world, and yet it cannot grow if we are wholly absorbed in activities. The finest flowers are found upon the tree of a deep religious conviction which creates a sense of sureness and purpose; yet religiosity that tries to cover all difficulties with a syrup of platitudes is as useless as the strange type of other-worldliness that withdraws from public life lest the garments of holiness be stained.

The function of religion in this connection is to unify the entire personality. Where there are internal conflicts, or complexes as we now call them, the inner nature is ill-fitted to create harmonies in the outer world. The conflict between an acknowledged ideal and a passion that will not submit to that ideal is what theologians call a 'sense of sin.' It is the experience of very many that life is weakened by such a sense, and in the task of reconciliation the weakness is most manifest. The religion that can most successfully resolve this discord is the one which can best produce peacemakers. Paul, looking on a world where inter-racial and other discords were rampant, tells his friends that they have been given the 'ministry of reconciliation,' and he bases his assertion on the assurance that "God was in Christ reconciling the world unto Himself." That is to say, that the unification of a man's inner nature which comes from the sense of entire harmony with a supreme purpose,

as we see it in the life of Christ, gives him a power as well as a duty in the wide field of peace-making, leading others to a like inner unity and helping sundered groups and persons to find the secret of reconciliation. Psycho-analysis of the right kind may be a great help to some in discovering the true nature of their disharmonies and in facing them with utter reality. In wise and tender hands this new instrument has already done much and may yet achieve greater triumphs.

After all, however, life itself is the supreme psycho-analyst. It is in facing reality in the world around us that we are most surely helped to face it in ourselves. Through honestly meeting life and trying to learn its deep lessons we grow in self-knowledge. And it is those who discover themselves and discover God who can open up the rich meanings of life to others. We can by no means dispense with the tremendous power of true religion to mould into unity the discordant elements in our natures and to give that sense of rightness with God which comes to many through an inward experience such as we call conversion. Stripped of the accessories of undue pressure and emotionalism, the step in a man's life when he truly commits himself to God in the response of loving trust does mark the beginning of a new attitude to life; the self is adjusted to the ideal and the struggle within gives place to a wonderful calm—the peace which the world can neither give nor take away. Those who have passed, through storm and resistance it may be, into this quiet place of the soul, are strong to bring peace into a troubled world.

Out of homes where sympathies and interests are universal, where there is a steady purpose to serve, where a rich fellowship is developed among the members who are helped each to take his own place and yet defer to others, such men and women have arisen and will yet arise. Their appearance is not due so much to any deliberate attempt to mould them as to unconscious influences which reach them in early childhood and give them a certain indefinable stamp. Yet there may be more to be done in well-directed efforts than we are apt to think. In any case much is to be gained by a more general recognition of the wide fields of service open to such personalities, the unique contribution they can make to the most critical problems of to-day and the importance of doing all possible to promote this temper and to train these capacities in every individual.

We must remember, however, that what the world needs is not simply academic students of the problem of reconciliation, however wide and generous their sympathies may be. The passion for harmony, the hatred of conflict, and the persistent determination to end it—these are rare qualities. The blessing was given long ago, not to the peace-loving but to the peacemakers, men and women who bring their creative gifts to bear upon the discords, realizing that in resolving them they are making a contribution of permanent value to the end "towards which the whole creation moves." For true reconciliation is a creative process.

" But here is the finger of God, a flash of the will that can,
Existent behind all laws, that made them and, lo, they are!
And, I know not if, save in this, such gift be allowed to man,
That out of three sounds he frame, not a fourth sound, but a star."

The peacemaker is indeed the maker of music in the highest sphere we know, that of human fellowship. His is a god-like service, and therefore is he called a 'son of God.' The wonderful possibilities in human society cannot be revealed when men allow differences to develop bitterness and hatred. But when these very differences are brought into one great movement with a motif and all-pervading harmony, something happens which can only be thought of as the fulfilment of a supreme purpose. The joy and zest of taking a part in making this music is not to be compared with the satisfaction of merely getting one's way. It is a prime need of humanity to increase the number of the peacemakers.

ADVENTURE

" The real activity of personality, which we call will, is deliberate, conscious and experimental. It is the life of faith in its widest meaning. In such a life knowledge does not return upon itself in a vicious circle and live for itself alone. Knowledge for knowledge's sake is a vain and empty thing. Instead, faith treats such shaky knowledge as we possess as a diving-board for a plunge into the future. It becomes free by making knowledge the servant of creation. So it ' removes mountains,' and ' laughs at impossibilities.' It makes itself the soul of knowledge, and knowledge its body, its tool, its instrument. ' Thus and thus reality is,' says knowledge; and faith replies, ' Thus and thus your reality is unsatisfactory, and we shall make it otherwise.' "

. . . . . .

" Faith is courage in the face of ignorance and insecurity, the refusal to be beaten by failure.

It is but to keep the nerves at strain,
To dry one's eyes and laugh at a fall,
And, baffled, get up and begin again,
So the chase takes up one's life—that's all.

Such a life of faith lies beyond knowledge, because it is the transcendent spirit of knowledge, the courageous life of creative adventure."

JOHN MACMURRAY

CHAPTER V

ADVENTURE

The third element in character formation that needs emphasis in relation to present world conditions is the spirit of adventure. Looking at what is happening in the world to-day we dwelt upon the sense of impotence in the face of the huge organizations and the complex machinery that have been developed to the point at which individual persons seem lost in immensity. We might have added to this the utter monotony to which many are condemned in a machine age. We owe to Dean Inge, so far from gloomy, the story of the boy who was asked to write on marriage. "The marriage custom of the Western world," he wrote, "is one husband and one wife: this is called monotony." To judge by the headlines of our newspapers one might think, quite erroneously, that most of the population accepted the boy's error as a true word and were trying to escape by methods condemned alike by social tradition and moral teaching. The desire to escape from monotony is evidenced by the prevalence of gambling and sensationalism in novel or cinema or press. Men were not made for monotony, albeit there is a lot of hard toil to be done in life with little variety or excitement. While we all need to learn how to sit down to a

dull job and go through with it in spite of ourselves, there is no merit in so planning society that the whole working life of millions lacks anything inspiring or joy-giving. Performing the same motion endlessly with clock-like precision is no proper job for a man or woman, and it is not surprising that many turn away with weariness from their main occupation and break out into wild or even vicious excess. How to mould our modern life so that all find real interest and enjoyment in their work itself, or so that the work is capable of calling out a man's capacity to the full, is one of the gigantic problems which should be engaging our united thought and energy. The prodigal expenditure of these precious commodities on building up the engines demanded by fear might well be curtailed to make this possible.

Here it is not our purpose to discuss how such a transformation can be effected, but it is relevant to remark that in this field there is urgent need of persons who have the spirit of adventure, who will turn imagination, inventiveness and courage into this and similar endeavours for the liberation of man from the tyranny of matter. To a very large extent fear stands in the way, blocking our progress. Fear has created the vast armies and navies which are designed to save us from one another, and are succeeding in making us so much more dangerous as neighbours and so much more likely to spring at one another's throats. Fear causes us to stand shivering on the brink of new experiments when the only hope is to launch out into the deep. Or at times it sends us forth in ill-considered haste

to make trial in so poor a way that we are bound to fail, and then we use our failure as fresh fuel for the furnace of fear. How great the need of those who will walk into the furnace open-eyed and dauntless, finding one like unto the Son of Man in the midst, showing to the world that these are stage flames which cannot even scorch the garments of the fearless! How may we multiply men and women who will lead us out of the vicious circles created by our folly and pride?

It is very evident that the men of God and the Church of God should be so doing, for these are they who are supposed to be living in the world of spirit, set free from the bondage of wealth and material aims. Yet it is also evident that the spirit of adventure has no such large place in the life of the Christian community as the times demand, and indeed we have to look elsewhere for some of the more striking illustrations of adventurous action in modern life. In a suggestive article a year or two ago in the *Hibbert Journal*,[1] Mr MacMurray contended that this spirit had passed from the Church to the leaders of science. He pointed out how adventurous a faith was primitive Christianity, how the Greeks sought to build up a community with true fellowship, but could not extend it beyond the city state, while Rome, in seeking to build a universal community, had to sacrifice the family spirit and trust to her stupendous system of law and to her military organization. Mr MacMurray maintained that both failed to envisage or work for a world-wide family because

[1] Volume xxiv. No. 3.

the first consideration in social well-being had to be security: he pointed out that the early Christians could only conceive and work for a universal family because they had the spirit of adventure and did not feel themselves to be under any obligation to put material security first. In fact, the possibility of a world unity that is also a free fellowship opens up only to those who are unafraid in face of the threat of material failure, as was Jesus of Nazareth. Make material security the chief aim in building society, and fear will be the mortar to hold it together, a mortar that may fail at any moment and lead to disintegration. Make your first aim the Kingdom of God, the creation of persons freely co-operating for spiritual ends in loving and just relations to one another, and security will come, as far as may be necessary, in the form of a by-product. Such security will come from the reasonableness and goodwill of the various elements as men learn the value and satisfaction of co-operation, rather than from the constant dread that something worse than having to live and work together may perchance befall them.

Youth is bringing back to a timid world the spirit of progress and the belief that a better job may be made of our economic and international and other systems than we have yet made of them. Science has been giving the cue to youth in this new movement. By the method of trial and error, the continuance of experiment and the re-examination of theories, progress has been made on so dazzling a scale in the use of material resources that we are awakened to the possibilities of some comparable

advance in social organization and individual character if we will but step out boldly into new fields. The ruts into which we have settled are deep indeed, and it is very hard for many to conceive of such a complete break-away as has, for example, been tried in Russia. Moreover, the dice seem to be altogether too heavily loaded to make a break on such a scale possible without great confusion and loss. I am not contending that this particular break is in the right direction. It is quite too soon to say. It took a long time for the shocked world to see what a big thing happened for humanity at the French Revolution, yet few would now deny that, in spite of all its horrors, that event did serve to stir humanity out of ancient errors and to point the way towards some half-lost truths. We cannot judge Bolshevism until we are far enough away from it to see it in the large, and to estimate the effects on social theory and practice elsewhere than in Russia.

My point is simply this, that deep challenges to our presuppositions are greatly needed, and that an age that has lost the power to break the charmed circles is not in the way of making great new discoveries. Men who have the attitude towards reality, and the temper and aptitude for reconciliation already referred to, are sometimes those who shrink from the large event, seeing too many sides of the questions; on the one hand judging too academically, and on the other being over-anxious to preserve peace and to reach their ends by slow adjustments. To these two qualities it is essential to add the adventurous spirit, and for the adventurer it is needful that he develop also these

other sides of his character. For without a respect for facts and a sense of reality he may plunge into the wildest experiments which will have little or no scientific value as marking either the way to take or the way to avoid; and without the temper of the peacemaker and the desire to avoid conflict he may set passions aflame and engender hatreds and misunderstandings scarcely to be regarded as a proper price to pay even for the advances made.

In the light of revolutions in thought and practice of which we have record, these considerations seem, perhaps, a little remote and idealistic. Men who see all round a question follow Erasmus rather than Luther; they fail to move at the critical moment because they are too much afraid of making a wrong move. And men who care intensely for peace often remain neutral when a great issue must be decided lest they should plunge the world into needless war. This is true, broadly speaking, as we look at the past, but need it always be true? May it not be that we are learning a little by the long experience of the race, and that, now that a mistake in these directions is sure to be so much more costly, we are finding our way to the type of personality that can be both balanced and enthusiastic, both passionate for right and a lover of peace? At least it is this hope that inspires these pages, for it seems clear that all these qualities are sorely needed, and that unless they are combined in the same personalities progress will be one-sided, violent or halting.

To have the spirit of adventure does not necessarily mean to preach or practise the way of violent

10350

upheaval or sudden large-scale experiments in relation to the existing order. It may lead into personal action such as that of St Francis of Assisi, or to the quiet building up of an industry with new ideals and methods, or to the creation of a League of Nations or World Court. Whither the spirit may blow none can foresee, but the age calls for those who are ready to be led into new ways and eager to discover them. The spirit of devotion, of eager search, of patient labour and observation, of accurate and daring experimentation that has marked the forward march of science, should be embodied in ever larger numbers of those whose main field is in politics, religion, industry, education and public affairs generally. The adventures of science have not been 'wild-cat' schemes. They have been the feeling out after something new in directions indicated, though not demonstrated, by proved facts. When Columbus set out upon his most famous voyage he had good reason to believe that by sailing long enough he would reach China. There proved to be something in the way. The adventure showed that the theory was partly wrong, but also partly right. It marked the beginning of a new era in human progress which was waiting to be opened until someone made the venture of seeing whether China could be reached by way of the Atlantic or not. The school-men could demonstrate the proposition to their satisfaction, but it took the fearless navigator to find America.

The innovators of our day may be thought of in the same way. They have a certain conviction, worked out for them, perhaps, by the thinkers who

H-5247

can never themselves set out upon the perilous voyage. They put the conviction to the test and, finding a crew ready to join—though not unready, if taken too far, to mutiny also—they go forth, some to a watery grave, but one here and there to discover, not perchance the land they sought, but some new continent which in course of time men may colonize and name after the dead leader. It is not improbable that the economic and other experiments of to-day may seem in the light of later knowledge blundering efforts to reach 'China,' and that another age may rejoice that they failed in that effort only because they had discovered 'America.' The obstacle has become the great new truth, and we shall not hail the leader less because what he saw was so different or so much less significant for humanity. The important thing is that some one, with but a few followers, actually attempted what the rest talked about. In his adventure we all like to think ourselves partners, but most of us would never have dared.

How to create and strengthen the fearless spirit so that more of us may make ventures and help others to follow is indeed a problem. It is more especially so for the middle-aged and secure, for those who find themselves comfortable even while admitting that there are many for whom the world is far other. We are ready to talk about these adventures of the spirit and to applaud them in others. We may even be like those old men in war time who send their sons to the front not without some satisfaction that they thus have a real share in the sacrifice demanded of all. But have we not for

ourselves passed the pioneering age? Are we not justified in occupying the grand-stand while others play the game? Such a view finds some support from psychology. The mind-sets that are made early last long and are hard to change. After forty men seldom get wholly new ideas—and so forth. It is well to remember, however, that the way forward has not been blazed by youth alone, and that the names of older men who have seen visions and made great ventures may be found in every age.

If we can sit lightly to possessions and keep our souls free from the lure of wealth we shall at least have made a good start. Spiritual stagnation sets in quickly when the channels are blocked by large bank accounts. The pioneer needs to travel light. Frequent and sympathetic touch with youth, not just to instruct from the platform of age but to sit in the classes and learn together, is another essential. God must delight in youth, and when His voice called men most clearly to high adventures He spoke through One who never reached the age of thirty-five. In fact, if we are right in holding that God is like Christ, can we not reverently say that His is the Spirit of eternal youth? [1] Unfortunately much of the education of the past has been directed towards fastening upon youth, as far as possible, the dreadful heresy that all wisdom is with the old, and that they must ever bring

> "Their inspiration of strange eagerness
> To a judgment bought by safe experience." [2]

[1] For this thought I am indebted to Rendel Harris. See his Essay in *Problems of To-morrow*.

[2] *The Sale of St Thomas*. Lascelles Abercrombie.

Such a judgment has its place—to temper and direct—but never to hold back the questing spirit till it is crushed or bursts out in ungovernable fury.

In the philosophy of China the Doctrine of the Mean figures prominently. Between the extremes on either hand there lies a safe middle course which the 'princely man' must find and follow. There seems little in common between this counsel of safety and the call of Nietzsche to live dangerously. There is, however, one way by which both ideas can be accepted and in measure realized. Instead of thinking of the middle path as that which lies ever in the valley of indecision between the eternal peaks of Aye and No, where only mean-spirited men flee for refuge from the difficulty of making up their minds, let us think of it as following some high mountain ridge, where wind and rain sweep past and lightnings flash, where a false step on either hand may plunge one to destruction. Such a path is taken by those who attempt to combine within themselves attitudes and points of view which from the lower ranges appear irreconcilable. These are they who cherish a noble patriotism and who are not less the pioneers of internationalism, who with the modernist welcome all truth while losing none of the fervour or loyalty of the fundamentalist; who fight evil with the whole of their awakened manhood yet embody the very spirit of peace and goodwill; who are protagonists of every great human cause and for every eternal truth yet are open-eyed to see good in all and open-minded to receive truth whencesoever it may come; who rejoice in the

powers of a new age of invention and at the same time uphold the rights of the weakest and open the doors for the expression of personality in all.

Such living is highly dangerous in the modern world. It courts misunderstanding and awakens fears and jealousies. You welcome truth in one quarter and those who have cherished it in others shout out because they think you have abandoned their fragment. You espouse one cause and find strange bedfellows whom your erstwhile associates condemn as heretics or red revolutionaries. You urge one line of action and it is concluded that you have no interest in another which to most appears in opposition. But those who take this high road upon the mountain ridge are the true leaders of mankind. To them it is given to see far distances and promised lands. Their lungs are filled with the breath of heaven and not with the miasmic mists of policies and compromises. They go gaily forth even if it be to the Cross, because they know that even that is not the end. They know what it is to live, and thus they can dare to face death unafraid.

Such living needs a deep assurance as its very starting-point. The life of Jesus in which such a spirit is supremely manifested was rooted in the conviction that a Father's heart is at the centre of all creation. What a daring conception that is we all in some small degree realize. It takes a great spirit to seize and hold it in the world we know. The adventures based on that conviction will move towards the construction of a family on earth.

They will not appear, in many cases, to be practical policies, and indeed very often have not been so. To live according to an ideal in a world which has not reached the ideal always seems to involve, and often does involve, grave risks to property, prestige or life itself. The pioneers of emancipation, factory legislation, pacifism or socialism all in turn seem highly impractical persons until at last something begins to happen in the minds of men, and it is discovered that the thing they are striving for, perhaps not in exactly the form they conceived or started it, is in line with the true forward march of the race. Their faith in the Father's heart and in the kind of world He has made has been justified at last.

Not only does such adventurous living start with a conviction but it leads into a deeper experience. No man truly finds himself or finds his God until he has stepped out into the unknown and put to the test of life the intuitions and intimations of ultimate truth which have come to him in the secret places of his heart. This is what faith means—not a verbal agreement to a set of propositions but the pioneer activities that are based on what we see or hope to be true. In this sense at least we may all be adventurers.

We have spoken of the need for reality. I know of no way in which the reality of the unseen world can take possession of one's life which compares with the way of adventure. When the fires burn low to step into some untried path and stake all upon a new move in thought or action is to rekindle the deeper convictions by which men truly

live. The world we live in needs something to awaken it and bring it into a richer experience of reality. It needs to tap again the great sources of power and joy and wisdom which are available for its upward movement. The way to do this is through adventurous personalities. There are new continents waiting to be discovered, and, even if our questing souls only dream of reaching the old ones by new routes, it may be that the making of a start by some who feel that they greatly lack courage and capacity is the one thing needful. Some cherished possessions may have to be discarded and the sense of security may be lost, but perchance the Kingdom of God will be found—and not for ourselves alone.

How is it, one wonders, that the note of adventure has so largely dropped out of religion, and that it has become to many a colourless and negative affair? Time was when a man who sought an example of adventurous living would turn first to the field of moral and spiritual endeavour. To-day we think first of a Scott or a Lindberg or a Pasteur or a Tolstoi or a Gandhi—of men who have staked all on some great experiment or enterprise in science or social organization, in exploration or politics. Such men, whatever their faults or mistakes, have challenged others to follow, they have blazed a path at personal risk, they have had the courage of their convictions. Without the spirit of adventure humanity is doomed. There is no greater venture than the life which is frankly and consistently based on the assumption that God is like Jesus Christ. If the Christian interpretation

of that life be true it means that God Himself has undertaken an adventure of surpassing magnitude and grandeur. May we not regard the whole creation, and in particular the human race with the gift of freewill, as a divine enterprise in which the Creator, for the sake of ends more wonderful than we can conceive, is carrying through an experiment with a large element of uncertainty as to its working out? If anything like this be true, the person who commits himself to God joins in the supreme adventure. The religious life is, in its very nature, adventurous. It starts with faith where logical certainty is unattainable, and it proceeds through faith to ever more daring attempts to live out the divine order under the limitations of time and space.

The life of faith is, in essence, the continuous testing out of the hypotheses which we regard as good enough to work on. The element of assurance grows just in proportion to the extent to which we put these hypotheses to the test of life. We cannot have an enlarging vision of reality unless we are living the life of faith, taking the risks of acting as if that were true which we call true, and not leaving it to mere argument, or for others to demonstrate. It is because faith has become a matter of creeds or class-room debate rather than of adventurous living that religion seems to many so insipid. Only as we take the Sermon on the Mount and live it hour by hour in business and home, in parliament and in law court, can we recover the spice and joy of the religious life. To translate that conception into deeds and policies and business

methods is the grand adventure which this day calls for. Just in the degree to which that is being done is there a supreme interest in life. Only as it is being done by any one of us can we be called in any deep sense 'sons of God.' It is such sons of God for whom all creation waits with eager expectation. It is they who can lead men out of the drab and meaningless round, whether of toil or pleasure, into days of new and larger achievement for the race.

To such there comes an inward urge, often difficult to identify but none the less imperative. Such urges must come to many who simply put them aside as dreams and fancies, or who are not prepared to face the consequences—discomfort, ridicule, isolation—whatever they may be. There are few greater needs in the world of to-day than that of men and women who, having such intimations, move forth into the new country not knowing whither they go. The words of Kipling's Explorer are full of meaning for us in this day:

"'There's no sense in going further—it's the edge of civilization,'
So they said and I believed it—broke my land and sowed my crop . . .
Till a voice, as bad as Conscience, rang interminable changes
On one everlasting Whisper day and night repeated—so:
'Something hidden. Go and find it. Go and look behind the Ranges—
Something lost behind the Ranges. Lost and waiting for you. Go!'

. . . . . .

"Yes, your 'Never never country'—Yes, your 'edge of cultivation'
And 'no sense in going further'—till I crossed the range to see.
God forgive me! No, *I* didn't. It's God's present to our nation.
Anybody might have found it, but—His whisper came to ME."

And we may add, not only did the whisper come to such a one, but it was he who responded where others held back.

Adventure must have purpose. It is easy to see the folly of purposeless bravery, or even of those adventures which call for a heroism out of all proportion to the end to be achieved. To religion falls not merely the task of stimulating the adventurous spirit, but the far harder one of directing it to the highest ends. If the conception of the Kingdom of God is in fact the highest end yet presented to the mind of man, may we not say that the goal of adventure must be the coming of that Kingdom? The aim is the establishment of the divine order within the individual as a starting-point and throughout society in ever-widening circles. The Kingdom of God is essentially a social idea realized through progressive stages, growing as the seed grows, worked out in individuals whose lives embody its principles and in a society which learns increasingly to do the same. A condition of this process is the harmonious working together of each part. The adventure of reconciliation is thus seen to be fundamental to the fulfilment of the highest aim we know. Reality as an ever-expanding and

receding goal : reconciliation as a progressive process opening the door to the realization of an ideal society : adventure as the spirit in which we face reality and in which we achieve reconciliation—these three ideas embodied in inspired personalities are all alike needed for the meeting of the world's deepest needs to-day.

THE WAY, THE TRUTH AND THE LIFE

"When I saw this, shame came upon me and an agony of remorse. For all my life I had seen such sights and had taken for granted that such men were worthy of death. Why, all Judea was dotted with crosses and on them men had died. In every country of the world such deaths were inflicted by those in power. Since the beginning of time it had been so. Man had always tortured man. Because of my neglect these things had been. I had agreed that that should be which need not have been. The anguish that man gives to men was my fault too. But Jesus had not been blind. He had seen the pain of man and had raised his voice against the cruelty, showing men the remedy. His message would have saved the world from such horrors. God spoke through him, for his nature was greater than ours. But the great engine of government had caught Jesus and he was dying, and I was his murderer and the murderer of the men who died with him. Because of my blindness my Friend must die. I turned my face aside and wept."

By an Unknown Disciple

CHAPTER VI

THE WAY, THE TRUTH AND THE LIFE

In dealing with the type of personality required for the service of humanity in these days we have dwelt upon three main requirements—a determination to know and accept the truth as it becomes increasingly clear to us, a reconciled personality issuing in the temper of the peacemaker, and a spirit of adventure leading to the making of well-considered experiments in thought and action. In each case the treatment has been designed to bring out the nature of the life we are called to live as it can be seen in the light of the tendencies of the day. Little has been said as to how such a life may be developed. The thesis of this chapter is that in the death of Jesus Christ we have a unique fact in human history which has a definite relation to this threefold aim. Unfortunately the treatment of this event has been so bound up with theological constructions and with emotional appeals as to make it one of the most difficult themes to handle for the ordinary reader. We have in some way to depolarize our minds so that we can look freshly at the fact and its peculiar significance for the life of to-day.

During the great experiences of the European War this fact came to stand out for me in a new

and startling way. I saw it to be not merely a matter of personal religion, but also supremely relevant to our social problem. I saw it as an expression in time of certain eternal truths, a sign-post pointing the way forward for humanity, a sure indication of the nature of spiritual power and the gateway to a larger experience of it. This new light served to deepen the value of the Cross in my own inner life, and, so far from waning, has grown with succeeding experiences and added thought. I am well aware that some who have travelled with me to this point may feel that the treatment of this topic is not for them, because it is sure to carry us from ethics to metaphysics and because they have so often listened to the presentation of this theme in ways that bewilder or even repel. Others will, as they read, be troubled because the familiar expressions and ideas which cluster in their mind around this great theme are largely absent, and they will feel like those who approach a favourite spot by a new road and cannot easily discover the old landmarks. I hope that both classes of readers will have patience, and try for themselves to determine whether or not this theme has a vital bearing upon the central purpose of this volume.

The starting-point in any such consideration must be strictly historical. Strip the facts of all theories and grant to the full the right of historical criticism of the New Testament, welcoming the light which is sure to come from any honest effort to discover truth. What remains? The story of a man who lived in Galilee and Judea and seldom went out-

side the confines of His native land, who worked as a carpenter in a humble home in an obscure village, who gathered round Him for a brief year or two a few followers with whom He travelled up and down the country, showing kindness to all and speaking words that made a lasting impression on some of His hearers. This man aroused the antagonism of the leaders of His own people, and the end came when He was condemned by the authorities of the State to die upon a wooden cross. His death was, it seems, accepted, no attempt being made to rally the support of the many who had heard Him gladly. At the time His followers were dismayed, if not panic-stricken, yet shortly after His death they gathered together, inaugurated a movement which tested their powers of endurance to the full, resulting in the death of not a few and leading them into many places where courage and leadership of an exceptional order were needed. Since that first generation the influence of this single life has spread over the world. In every generation and in almost every land and race there have been many who have seen in Him something of peculiar significance for their own lives and for the world. Very many have gladly faced death and persecution for His sake, and many to-day are ready to do the same. The appeal of His life has, in fact, been universal, there being in it some quality that appeals to types of personality most diverse from one another.

These statements do not necessarily cover the most significant features of the story, but each of them is historically accurate, and the picture they bring to our minds is a true picture, although it is

by no means forgotten that persecutions and wars have been perpetrated in the name of Christ on a great scale. Such things are seen, by all who will look dispassionately at the central figure, to be out of keeping with His view of life and due to a deep failure to appreciate and follow it. Where it has been so appreciated and followed the results have worked out for the liberation of the human spirit, for consideration and care towards the suffering and downtrodden, for purifying the common life and heightening the powers of the individual. The consideration of the value of Jesus for human society is to be conducted in the light of the historical facts indicated in this brief sketch. It is not my intention to go beyond the facts which any fair-minded student will at once accept as ascertained. I have, of course, to limit myself very severely in the treatment of the subject, but I hope to make a few points stand out with sufficient clearness to stimulate thought.

I began by speaking of the death of Christ as central. In doing this I had no thought of separating the death of Jesus from His life and teaching. In my thought this cannot be done, and those theories of the Cross which have to some extent done this stand condemned for that reason. The story of Jesus is a complete whole. The life He lived was of such a kind that in the world of His day His death was its inevitable culmination. Throughout it was an expression of self-sacrificing love, and one may say that even the final offering of Himself in death could not make it any more so. What we see in the hour of death is the quintessence

of that which was shown in word and act during His life. Without such a life He could not have died such a death. Life and death are parts of one indivisible whole, and it is a mere trick of the schools to pick out the Cross and discuss it apart from the whole impact of that unique Personality upon succeeding generations.

The extent to which the entire life and teaching of Jesus of Nazareth found expression in the way He met His death is, however, remarkable, and it would not be difficult to argue that, apart from that climax, the life and teaching could not have exerted anything like so powerful an influence in history. Repeatedly we find that men have expressed their deepest convictions in terms of the death of their Lord rather than in terms of the effect of His life upon them. Something in this event has appealed with unique force to the imagination and to the will; it has stirred men's hearts and been a moulding influence in their lives; it has made certain things startlingly clear to some of the best minds and finest characters in the world. There must be something in it to account for these results. The student who approaches this fact in a truly scientific spirit must try to give an explanation adequate to the actual consequences of this event in world-history. He cannot satisfy himself either with pointing out that many have not been so influenced or with the type of 'psychological explanation' that only leads into a further set of unexplainable statements. The lives of great numbers of people and the course of history have been altered by this 'crucial' event. Why?

With this pertinent question in our minds, though not for a moment expecting we can fully answer it, let us look at the Cross in the light of a statement which Jesus made about Himself very shortly before His death: "I am the Way, the Truth and the Life." It is recorded in the Fourth Gospel and its authenticity may be questioned by some readers, but its simple challenging form, so easily remembered and so deeply suggestive, would to my mind stamp it as a genuine word of Jesus. The argument, however, of the following pages is not dependent upon our so regarding it. If the death of Jesus can be said to epitomize and illumine the whole purpose and value of His life we may find in these three words some help in the discovery of what the death of Jesus means for humanity. Each corresponds to one of the three foundation-stones for character building considered in the foregoing pages. As we take up their meaning we shall perhaps find that the Cross contains a power in relation to these three needs of our inner life that gives it a peculiar claim to consideration in relation to the purpose of this volume. Let us treat the subject in the same order as that followed in the previous chapters—Reality, Reconciliation, Adventure.

I

Few if any experiences bring men more vividly into touch with reality than the prospect of death. Those of us who, in days of illness, or peril, or in some accident that threatened our life, have looked death fairly in the face, can say with King Hezekiah

"By these things do men live."[1] Life's deeper meanings have stood out for many at such a time, and they have "gone softly all their days" because of the experience. If that be true in our personal experience it is not perhaps surprising that the death of the greatest figure in history should have had a far-reaching influence in causing men to face truth. There is something we cannot get away from in this death. It brings us up with a shock every time we think deeply about it. Here was One who did no man any injury, who lived in constant thoughtfulness for others so that it has not been possible for any other to live a life that so deeply stirs all sorts and conditions of men and compels them to wish they might so live. This life of purity and truth and love was only lived a year or two in the public eye before it became clear that either He must die or lower His standard to meet the storm. That lowering might have been by summoning His followers to armed resistance, by compromising His fundamental principles, or by fleeing till the storm blew over. But none of these courses would He follow. He met the storm and was put to death.

There must have been something wrong with a world in which this could happen. The times were out of joint perhaps, but the men who put Jesus to death and who consented to it were not unusually bad men. In fact, they seem to have believed they were doing their duty. It appeared to them that those valued institutions of our common life, the Church and the State, were in peril. What seems

[1] Isaiah xxxviii. 16.

to us like the most heinous crime in history seemed to them an obvious precaution in which it was "expedient that one man should die for the nation." Their act has opened many an eye to the thing to which they were blind. It has brought many a man into the august presence of realities which they would not or could not see.

There always have been and still are many who simply refuse to face the fact of evil either in the world or in themselves. For them it is a stage on the way to goodness, a manifestation of the all-pervading divine, something to be 'denied.' Such a refusal is sure to bring nemesis, as will the refusal to face any other fact, however attractive the course may appear or however unimportant the issue seems to be. The death of Christ has been of immense significance to the world because it has actually brought men into the presence of evil at its worst, and has compelled them to acknowledge that presence. But it does not stop there. The reality of the choice between good and evil has also to be acknowledged by those who look frankly at this event. It forces men to take sides. Am I on the side of the betrayer, accuser and judge—of the pillars of society in that supreme drama—or am I on the side of the helpless victim, alone and unresisting? It has been shown again and again that some such choice is forced upon men by this fact in history. Some choose one way and some another, but there is a quality of direct and irresistible appeal in Jesus on the Cross which has focused the attention of men upon this great choice. Having seen Him there they can no longer evade the issue.

Thus the death of Jesus reveals men to themselves, tears away the shams with which we would fain shelter ourselves, and calls insistently for moral decision. I am not concerned to discuss why it has had this effect: I am simply stating a fact when I say that in a very large number of cases this result has actually followed the fixing of attention upon the Cross of Christ.

It might be regarded as a doubtful gain to humanity if this were the only aspect of reality revealed by the Cross. To many it has expressed also something quite wonderful about the nature of the universe itself. It has brought an assurance that goodness and love are ultimate realities and that we may with confidence base our lives upon them. That assurance may seem a strange thing to win from a story where evil triumphs over good and the man of mercy is the victim of cruel men. The matter turns upon the issue as to whether after all it was a triumph of evil or not. If it be true that Jesus really conquered in the moment of apparent defeat, then the Cross can show that love will not be and cannot be crushed by hate, or good by evil. This is precisely the conviction that an immense number of people have gained from the Cross. To them it seems that Jesus Christ did win and that His victory means something tremendously important about the nature of God—in fact, that God is on the side of perfect love. It may not amount to a logical demonstration of the proposition: but there is wide consensus of opinion to the effect that the Cross shows love in action and triumphant in a desperate situation. According to this

view the only adequate explanation is that love is the force behind the universe. In his recent volume on Reality, Canon Streeter states the point with such clarity that I cannot forbear a quotation. He says:

"May we, then, infer that the Infinite Mind is one which really loves the individual, that not one sparrow falls on the ground without His caring? That is an inference which follows in strict logic from the argument, set out in the last two chapters, for regarding human personality at its highest as a representative expression of the Life of the Infinite. But it is an inference which would lose half its cogency were it not that in Christ we see a personality whom we cannot but regard as adequate to be a Mirror of that Infinite; and that, for the very simple reason that the life of Christ forces us to face this issue: unless God is at least as good as Christ, then man is nobler than his Creator.

"But, some one may object, to argue thus from man to God is pushing the principle of anthropomorphic interpretation too far? I concede the objection; we have reached the bounds beyond which human reason may not feel confident of its conclusions. But reason, at the point where it begins to fail us, is pointing clearly in one direction; it is possible, but it is not likely, that just beyond our sight the long straight road we gaze down turns backward on itself. Not proof, but all the weight of probability, points to the conclusion that in that principle of Creative Love, which in the life and character of the Christ found for once undimmed expression, we glimpse the quality inherent in

Reality. '*The* quality,' I say, not '*a* quality.' For love, where it exists at all, exists as a *directing* activity in the Being who loves, and, unless (as commonly in human lives) there is an acute internal conflict in the soul, it is *the* directing power. There can be no inner conflict in the soul of God. In that life love, if there at all, must be the ruling principle, the most essential element of all—in fact, we must conclude, to use an ancient phrase, that God *is* Love." [1]

The story of the resurrection is the form in which this conviction of God as love has been visualized for Christians. The historicity of this event is a fair matter for discussion, and there is room for different theories as to what actually happened to the body of Jesus. But one thing is clear, that a scattered and dispirited group were actually reunited and reinspired after they had lost the One who united them in His person and seen Him overcome by His enemies. The transformation that took place in that group of men has had unspeakable consequences in the history of succeeding generations, and similar transformations have been recorded in any number of other individuals who trace their origin to the same conviction in regard to Jesus. I do not think it can seriously be questioned that no other single event in history has created such a widespread conviction that God is love in the minds of men. If this be a fact it cannot be less than the supreme fact. If it be accepted in all its aspects its influence upon conduct is bound to be far-reaching. The life of the individual and of

[1] *Reality*, by Canon Streeter, pp. 212, 213.

society must be transformed as we seek to adjust ourselves to this one fact. The growth of liberty for the individual, of concern for the lives of others, of moral courage, of hope for society, can largely be traced to this origin. Theories that try to explain the influence of this event have often been manifestly false and never adequate; but, stripped of all theory and looked at solely as an influence in creating a sense of the reality of love as the basal fact in the universe, we have in the story of the death and the renewed life of Jesus of Nazareth something of unique value. If this interpretation of the universe were false we should expect those who take it to be weak-minded and erratic folk, easily carried away by a beautiful illusion. When we find among them many whom all ages agree to rank as the great constructive personalities of history, we are at least impelled to look again at this view of life and give ourselves a fair chance to appreciate and accept it. In this sense, if in no other, the death of Christ has an abiding value in relation to the search for truth.

II

The second aspect of this historical event to which we may now direct our thoughts is that which is expressed by the word 'Way.' If the source of weakness in human character is largely that discrepancy between an acknowledged ideal and an actual failure that we call 'sin,' the question arises, how can evil be dealt with so that there may be a sense of harmony within the personality, and

society step out into the path of peace? In the death of Jesus great numbers of persons have found the answer to such questions. Reconciliation has been achieved within personality, and a clue has been discovered to the overcoming of conflict in the world of men.

Perhaps many or most who have made such a discovery for themselves have only dimly realized the extraordinary significance of the death of Jesus in relation to the way of progress for society. I will try here to restate wherein I conceive this significance to lie. We may begin with the acceptance of the realities made plain in the death of Christ as just stated, viz., the reality of evil as well as good, the reality of an inescapable choice between good and evil, and the reality of love as the ultimate fact in the universe. The question then arises as to how love will deal with evil. The answer as we here find it seems very plain, "By standing up to evil fearlessly while never allowing one evil thought to possess one's own mind; by offering only love to hatred, even though the course seem to lead to disaster, in fact by a complete acceptance of the principle of overcoming evil with good." The taking of this course would only seem to be possible if we have the conviction stated in regard to love as the ultimate reality, and if we further believe that in men generally there is something of good which may be awakened into life and effective action within them by the revelation of goodness in others.

The words of Jesus about the turning of the other cheek have commonly been regarded as either hopelessly idealistic and impossible, or applicable

only in a better state of society than we have any experience of. The death of Jesus shows that He took them seriously and applied them in the world He knew. He saw that by bearing evil instead of resisting it there was a possibility of so opening the eyes of the evil-doer to his evil ways as to create in him a revulsion against his own evil and a desire to do the right thing. When He met death as He did, Jesus was not lying down under wrong, passively submitting to it; He was applying, with the whole of His pure and loving personality, the power of love to appeal to the perverse hearts of those who crucified Him. This appeal cannot be universally successful because men have a real power of choice; but it is, in the thought of Jesus, the supreme method for actually creating righteousness in the world through the one effective means—the creation of righteous persons. To create righteousness by destroying evil persons is to crush the freedom which, when truly exercised, is the only basis for real virtue—in fact what is created is an entirely different thing from that which comes as the result of the successful conflict within personality whereby good triumphs over evil. It is this conflict with which Jesus was primarily interested, and in order to bring it to a successful issue He was ready to see what could only be regarded by many as the triumph of evil. When He called men to turn the other cheek and walk the second mile He was asking them to encourage wrong-doing; but such encouragement was, in His view, the first step towards the enlightenment of the blind eyes of the wrong-doer —the way by which he could come face to face with

the consequences of his evil and the glory of goodness—that is with reality. And when Jesus met His own death He was doing that same thing for all succeeding ages.

What has been the result? Has the death of Jesus encouraged men to believe that evil would go unpunished or that it was a matter of indifference how men acted? As a simple matter of history this death has evoked in great numbers of persons a passion against evil within themselves. It has not only opened their eyes to evil and to goodness, but it has enormously strengthened goodness and weakened evil within very, very many. Such a result could hardly have been foreseen. Exactly the opposite might have been expected, for people might well have said, " If so good a man can suffer so undeserved a death, can there be any use in my trying to do right? " What has happened has been that many have found a new impetus towards good: they have seen God as forgiving in them evil so deep that they might have been guilty of just such a crime. They have made a new start in the way of love. The method of Jesus has been astonishingly successful.

What has been but partially realized is that it marks not simply the way of personal reconciliation with God, but also the way forward for humanity. Those who experience the reinforcement of good within themselves through what they have learned at the foot of the Cross are committed to apply fearlessly and continuously this same way in meeting the evil in the world. In the parable of the servant who was himself forgiven and then sent his fellow-

servant to prison, Jesus has shown up with great clearness the impossibility of any other attitude in His followers. Nevertheless Christians generally have not dared to apply in their contacts with others the method which has worked in their own case. Still less have they been prepared to apply it in society—in conflicts between nations and classes. We constantly show ourselves unworthy recipients of God's love, claiming the forgiveness we will not extend to others. According to the teaching of Jesus, it is doubtful whether such a claim will be acknowledged, for He tells us that even our Father cannot forgive those who do not themselves forgive their debtors.

Here in the Cross, then, we have plainly shown to us The Way. It is the way to inner harmony, and it is also the way to a reconciled society. For the deeper conflicts are due to hardness of heart, to self-interest and pride and callous indifference. To awaken men to the real nature of their condition so that they see themselves naked and needy is a tremendous problem, which has in some sense at least been solved through the Cross. To create in them the desire to live at peace with others and so transform them that they can swallow pride and turn from self-interest is a still greater problem, and this, too, has in very many cases been the outcome of seeing Jesus in His supreme act of loving devotion. Personalities so laid hold of are on the road to becoming centres of reconciliation just in so far as they see that the method which has had such results for themselves must be applied in and through their personalities to each place where evil seems to

triumph. A road is marked out for human progress in dealing with wrong, but it is not an easy road to travel, and but few dare to walk in it all the time.

What cannot be questioned is that many people have found in the life, and supremely in the death, of Jesus a new spirit which has so worked in them as to make them reconciling personalities. Saul, the fierce persecutor, breathing out slaughter, becomes the man who can write the thirteenth chapter of First Corinthians! "Be not overcome of evil, but overcome evil with good," he says again. The hatred of Jew to Gentile is so utterly banished that he becomes himself the chief ambassador of goodwill to the latter, and can say in memorable words, which surely reflect his own experience, "He is our peace who made both one (Jew and Gentile) and brake down the middle wall of partition . . . that He might reconcile both in one body unto God through the Cross, having slain the enmity thereby." Our imperfect theories may easily blind us to the inwardness of this piece of actual testimony. Here is an intense nationalist turned into a prince of internationalism through the transformation which he traces back to a crucified Jesus. What happened in his case has happened repeatedly since. A way to peace has been shown to us, and some at least have learned to tread it.

III

This brings us to the third emphasis—the death of Jesus as Life. We have seen the need for the spirit of adventure in those who would serve their

fellows to-day. The death of Christ was the most daring deed in history. Here was One who conceived Himself as standing in a unique relation to the human race. He had brought to a very small group of people a message so revolutionary and far-reaching that none of them came near to grasping its importance. A few months had been spent with these 'unlearned and ignorant' men. A few gleams of intelligence had broken from one and another, which but emphasized the utter gloom of their minds as they struggled for pre-eminence and sought to call down fire on their enemies and to avoid suffering for themselves or their Master. Such attitudes called forth scathing words from Him: "Ye know not what spirit ye are of," "Get thee behind me, Satan," and so forth. Jesus was under no illusion in regard to His failure to bring illumination in any large way to these minds, and we are told that He said just before the end that there were many things He could not even tell them—still less expect them to grasp. One of the most moving of His words as recorded in the Fourth Gospel is this: "Have I been so long time with you and dost thou not know me, Philip?"

Could it be possible that His personality, so greatly needed, so rich with unopened treasures, was to be withdrawn from the scene, leaving His little band of blind, weak, fearful men and women to deliver to the world the priceless treasures they had scarcely even begun to appropriate? The secret of the struggle in the Garden must surely be seen in large part in the light of these considerations. Added to them must there not have been the question as

to whether after all the sacrifice would be justified? Was He quite certain that death would not end all? Could He really count on love triumphing at the hour when hate, unresisted, did its worst? Might He not after all be mistaken in that view of the universe, in that sense of the Father's presence which had upheld Him? Was it possible that all was a delusion, and that the weapon of love would break in His hand? I, for one, cannot think of the death of Jesus without wondering whether He had not there to face these fundamental issues.

He did not shrink back. The supreme adventure was made and everything was staked upon this one throw. Not simply His own life, but the message of salvation for the world, was thrown into the scale. No one can look long at the death of Jesus without realizing something of the courage of that lonely, quiet Man, as he stood before Pilate with the world against Him and every appearance pointing to the complete collapse of all His hopes and ambitions. Was this death the unrelieved tragedy that the more thoughtful onlookers believed it to be, or was it the opening of the gateway to life?

It is in the latter sense that it has been interpreted by Christians. In the spiritual sense, what is life? It is not the mere continuance of existence or even of personal existence. The idea of life carries with it a sense of abundance, the discovery of fresh powers, the enlarging capacity to do or to endure, the heightened joy—in fact all that makes life most worth living. The Christian view of this life is communion with God, the entrance into human personality of the spirit of life which is working in

the whole universe. It may be very difficult to put into words that are not open to some objection this experience of a new and larger life which to very many is the most vivid and self-validating experience they have ever had. But the record of such lives as have known it is not one of hysterical, one-sided development. In the main, this experience leads to strong, sane, pure lives which have made a distinct contribution to human progress.

The word 'faith' is used in theological parlance to describe the attitude of soul that opens the way to this experience. What is faith but adventure? It is not the acceptance of certain statements that have to be taken as true on the word of another. It is, as we have seen, the stepping out with the whole of one's being into a way of life that would be sheer folly but for the conviction on which that action is taken. It is committing oneself irrevocably to the spirit of truth and love that attests itself in one's inner consciousness, but that lacks complete proof unless and until the commitment is made. First, there is a certain conviction about reality that love is ultimate and all-powerful in human affairs; secondly, there is a vision of what it means to walk in the way of love, a call so to walk even under circumstances which seem to ensure the failure of the experiment; finally, there is the taking of that way in that assurance. Madness men may call it, but to him who sees a truth it is the only way. The venture has to be made, else he would deny the thing he values most in life. He may fail, for there can never be any true venture if the end is sure. But he may succeed, and this is the way to

life. Only by making great ventures can man truly discover God and know the life of God imparted to him in rich measure.

Looking at the death of Jesus in this light, we see that He took the step out into the darkness—a real darkness which none can doubt who reads the story of the Cross—but that the venture led Him into a deathless life, such is the witness of the resurrection. This statement may go beyond what we set out to do. It enters into the realm of mystery—or, if you will, miracle—but we come back from it to ground where we may all stand together when we say that many people have been nerved to high venture, from weakness made strong, and from futility made effective in the spiritual sense by something which they connect with the death of Christ. In short, to them it has marked the gateway to life because the spirit of that great adventure of love has possessed them as they have pondered its significance, and they have been transformed as were the first disciples, whose fears were turned into boldness, their sorrow into joy, their weakness into strength.

If the death of Jesus has actually had this effect upon people, if it be regarded as the secret of life by many whose life has been fruitful and vigorous, must we not consider its value as a factor in producing the kind of persons the world needs to-day?

I am not concerned to prove or disprove any theoretical explanation of the death of Jesus. I am trying to analyse the way in which it has operated in relation to the problem of character formation. It would seem to me that there is enough evidence

to justify the statement that in relation to each of the elements in character which we have examined in these pages the death of Jesus has a peculiar value. One task of religious education, or character training, must then be to see how the death of Jesus may be so presented to this generation as to give it a chance to produce results at least as profound as those produced in previous generations. It is but too true that this central fact has been obscured for many by the use of phrases that no longer grip. Statements have become stereotyped; orthodoxies have been determined by our use of the right word; legalism has crept in where the supreme thing to be desired is a personal reaction. The result has been dry rot at the very centre. The mind of the age has often reacted against the thing which, if truly perceived, would be more inspiring and provocative of thought, more dynamic than any other. To write on this theme is to run the risk of having one's whole presentation turned down as obscurantist and out-of-date. Yet this theme, if it can be made to live again in the new thought-world of to-day, holds promise second to none of leading us to a fresh conviction of reality, a fresh understanding of the task of reconciliation, and a fresh courage to venture forth in new ways to find more adequate expression of the will of God for human life.

To me it does not seem that we have grown beyond the need of "Jesus Christ and him crucified." We have grown away from some of the legalistic and Judaistic ways of interpretation. We cannot, many of us, find inspiration in theories that satisfied our fathers and that still satisfy not a few.

But we cannot afford to throw away the inspiration of this great event in human history simply because it has been spoiled for us by an imperfect or crude presentation. To do this is to lose an integral part of the manifestation of God in human history—a part that has had unique power to create new lives, and that may be as effective as ever if we can get back to the inwardness of it. This chapter is simply one small contribution to that task—a task which demands the thought and active faith of very many as we try to adjust ancient truth to new thought-forms.

THE TASK OF EDUCATION

"Love as an inclusive law for education has not been worked out in theory or tried in practice. This is an astonishing thing to say, but it is strictly true. We have endeavoured to include love within education as one item among many, but we have not taken it as the higher and inclusive conception by which to determine our aims and by which to test our methods. We have been accustomed to start the educative process outside of the act of loving, say in some dogma or religious rite, expecting somehow to get inside love at some later time. We have not thought of method as systematized love producing its like, that is, as the divine social order, already started on earth, and here and now giving children a place and an incentive to grow within itself. We have not conceived religious education as itself a part of the campaign for the social righteousness that the law of love requires, or as an actual initiation into the social relations that belong to the citizens of the kingdom."

GEORGE ALBERT COE

CHAPTER VII

THE TASK OF EDUCATION

In the previous chapters I have chosen to keep in view the mature person, considering the development of character as a task upon which we are all continuously and more or less consciously engaged. I have been thinking of myself and how *I* may become a more worthy citizen of the world. What are the attitudes which each of us must cultivate, and what helps are available as we try to take ourselves in hand? To begin to discuss education from any other angle is obnoxious. What right have I to take any hand as parent or teacher in educating others unless I am engaged in the primary task of educating myself? So much of the discussion of education seems to start from the assumption that we ourselves have arrived and that we want to help our children to do the same. It is only as we realize how far we are from having ourselves arrived that we can hope to take a hand in helping our children. Our expectation must always be that they will reach places unattained or even unattainable by us. We want to place our experience at their disposal in the hope that they may use it, or discard it in the task of creating a world very much better than they have found. Our highest joy will be to be allowed to share with them in this great

endeavour. If they find in us the type of character we have been describing in these pages perhaps we shall have a chance.

Somewhat reluctantly, then, I turn to the problem of relating this treatment of the demand on our personalities to the task of education in the narrower sense of training the growing mind and spirit. My reluctance is largely due to the fact that I have not the technical equipment for writing on education and little experience beyond that of a parent with his own family. The subject, however, seems to urge one into this path, and I respond to the urge. We are not to look at more than one aspect of education, but that aspect is so fundamental that every part of the educational process from the nursery to the university is affected by our views thereon. It is possible to limit our approach to the avenue of character-building in the light of the needs of the community; but having approached along that road we discover that we have entered the very citadel and command all the fortifications and outworks. To change the metaphor, we are dealing with the brain itself which controls organs and limbs as well as the central nervous system. I would be bold enough to maintain that an educational policy cannot be truly framed unless it starts out with some such conception of human conditions and the relation of the individual to the community as underlies the whole of the discussion in these pages. Is it not true that an educational system directed almost exclusively, for example, to the task of training a child to earn his living, or too largely based on self-expression (which has become

almost a fetish with some educators) will fail to do what is needed in leading society away from the obvious perils of modern life and into the place where all our material gains can be made the servants of a deeper spiritual fellowship and a genuine progress in all that makes us men?

Although the three main aims in the development of personality are intimately related to one another, and no one can be fully followed without involving the other two, it will be a help to clear thinking if we first consider these aims separately, reserving for the close of the chapter a few remarks on the inter-relation between them. The first aim, then, will be the creation of a right attitude towards truth or reality.

I

Without unduly criticizing our educational systems, it may be fairly maintained that they have suffered from making the impossible attempt to keep pace with new knowledge. The things 'everybody ought to know' have been enormously multiplied in recent years. How to pack all this knowledge into a child during the most impressionable years and when the things he learns have most chance of being remembered, is indeed a problem. School and college examinations make an ever-increasing demand for sheer memory work, while one gladly recognizes that there is also a tendency in some quarters to make less of the examination in itself, and to make it less a test of things learnt than of power to use the knowledge acquired. In spite of

this more hopeful trend, it is doubtful whether we are really in any large way emancipated from the factual conception of education. The contention of these pages is that an attitude towards truth is fundamental, while a knowledge of actual facts is secondary. Of course we can only gain the right attitude by facing actual facts. But we do not need to know a great many or a wide variety of facts in order to acquire a deep respect for truth.

Take a child in his home. His parents shield him from the consequences of his own acts; and in the years of infancy that is, to a limited extent, necessary. But, as he develops, the process of shielding becomes a menace. It is essential that he should appreciate for himself, and often through painful experiences, that he is in a world where facts cannot be thrust aside. The love which hides this fact from him lest he should suffer is gravely mistaken. To live in a home where there are a few simple rules, related to life needs, rules that must be obeyed, is a good preparation for life. It is easy to have arbitrary and useless rules. But it is not good to have no 'law of the house,' even though such law is never codified. Punctuality at meals, to give an example at random, is, in my view, a valuable rule of life, and one which, if broken, should entail loss of part or all of the meal, or some such 'natural' consequence. If such a rule works hardships it is no kindness to soften the blow, for we are called upon to live in a universe where there is a certain structure into which we must learn to fit ourselves: meanwhile, simple lessons can be taught in the home touching the mutual satisfaction we derive

from living together according to plans designed for the common good.

As a child begins to 'learn lessons' there is also a certain discipline inherent in life which he needs to accept—freely, of course, because external law will not be enough to shape a true character—through finding for himself that he is living in a world where there are facts that cannot be evaded. The plan of giving children a smattering of many kinds of knowledge is ill-conceived and highly dangerous. I remember asking a boy of twelve some years ago if he had studied chemistry. "Oh yes," was the answer, "I've finished chemistry." His one school course had been completed, and it had left him with a totally false attitude towards truth. Instead of seeing the great spaces which he might yet explore he had come to a standstill on his little ant-hill of facts, and thought he had reached the summit of the mountain. To give a boy a taste of the really hard job involved in mastering a subject would seem to be a prime necessity of even a high-school course. A thorough or even a painful drilling in a single line of study is to be desired, even though at some sacrifice in respect of an 'all-round education.' He would emerge having discovered the joy of battle in the intellectual sense and with an appetite and idea of technique that would enable him to acquire an all-round education and give him also the desire to do so. In this respect I suggest that much of our education might be seriously reshaped. Is it any good to a man to have a general knowledge of a dozen subjects if he thinks he has 'finished' them?

Mathematics and science have a peculiar value in relation to this aim. Laws can be seen in the concrete, and the relation of cause and effect is often so clear as to need no demonstration. Yet even these studies need to be related to life in a deeper way than is common. Handwork where physical laws have to obeyed, as in the making of a simple machine or the connecting of wires to make an electrical circuit, the actual use of money, the making of chemical experiments—not so carefully planned that they are sure to work but enabling the child to find out for himself why they do not—these are some of the obvious ways in which the growing mind discovers the hardness of facts and learns the necessity of adjustment to them.

But it is not a merely passive attitude towards truth which we are concerned to develop in ourselves or in others. The passion for truth is a far greater thing than the servile acceptance of it. The one attitude enlarges the personality, keeping ears, eyes, mind ever alert and open: the other induces fear lest he be tripped up by facts and laws he has not understood or allowed for. The study of the lives of pioneers in science, in exploration, in moral and spiritual advance is a most valuable aid in this further educational purpose. To see how great men have pushed into the unknown, and, by meeting difficulty and accepting conditions they could not change and laws they could not alter, have yet entered new realms of thought and life —this is a liberal education indeed. Even more valuable is it to discover that one's teachers and parents are themselves growing. The idea that

respect for a teacher must be based upon the theory of his infallibility, even in his own subject, is happily declining. Yet many teachers and parents still feel they are on their dignity when asked a question, and must not betray any ignorance. A far truer attitude is to say, "Let us find this out together." Thereby not only is unreality avoided, but the child learns that even those whom he respects for greater knowledge are in process of education themselves. He realizes that the educational process does not end when his education is 'completed.'

No great character is to be built save on a basis of humility. There is an attitude towards life which can best be expressed by this word, even though it is often used in a superficial or derogatory sense suggesting a Uriah Heep. The deep sense of reverence for truth, the consciousness that all one's judgments need at times to be re-examined, that one has a vast deal to learn from others and from life—above all that we are in the presence of a divine purpose in life that even the purest souls but dimly apprehend—this is to start right for fine living and for serving one's fellow-men. The truly humble can challenge authority safely because they see, behind any outward authority, a principle of right and order in the universe, and are ever on the quest to understand it better. They will challenge tradition and mere custom in order to get nearer to truth; but they will do this, not jauntily with the mere zest of destructiveness, like a naughty child, but with deep intent as those who cannot rest satisfied till they have found their way a little further into the actual.

Closely related to this humility and zeal is the sense of wonder. This is one of the child's chief attributes and one that makes him a child of the Kingdom. Much of our education is designed to rob him of this sixth sense. We show him why things are so and how they are done, often with the air of explaining completely when we ought to know that our explanations but carry the process back a little farther. This attitude in the teacher may be the self-protection of one who stands on his dignity, or it may be due to the fact that the sense of wonder has largely died out of his own life. Nothing should be more earnestly desired in teacher or parent than that he retain that sense and let it function in his dealing with young people. The ultimate mysteries of matter or life or personality bring us—if we have any 'sense of the fitness of things' at all—into the place where we take our shoes from off our feet for the ground is holy. If boys and girls are to be able to test truth by that sense[1] they must not be robbed of the sense of wonder. The 'something more' remains as a priceless possession—given to the child afresh in each generation—and what we need is an education that recognizes the gift and, so far from snatching it away, learns to use and develop it for our common salvation.

Education in home, school or college will miss the mark unless it stamps upon students this attitude towards truth and towards the mysteries of life. In so doing it will develop the critical faculty so that 'educated' men and women will no longer accept

[1] *Cf.* p. 44.

all they read in the papers as gospel or bring to the demagogue an empty and uncritically receptive mind. That which seeks to move the will entering thus the portal of the mind, will meet with a sentry who challenges the right of entry on the basis of sound canons of judgment. How far are we planning to give, or even by mischance succeeding in giving, this greatly needed attitude of mind to the young people we have the grave responsibility of leading into life? How far, again, have we got it ourselves?

II

How may the child be trained so that he will enter upon life with the desire and the power to become a reconciling factor in any situation in which he may find himself? Not less than when considering the attitude towards truth may we say that this process begins in the home. But a home where there are unadjusted conflicts is no place to acquire the inner harmony we have spoken of. Parents who constantly disagree with one another; children who quarrel and are not helped to find their satisfaction in mutual forbearance and common work and play; servants oppressed and resentful; feuds within the family circle and between neighbours, lack of any unifying purpose in life, the constant repression of youthful spirits and ambitions—these are among the causes that send out into the world young people restless and ill-adjusted in their own spirits and in relation to others. It would be impossible to measure the amount of dis-harmony

in the world that is traceable to the home conditions in which the rebel, the warlike or the discontented spirits have been reared. On the other hand the reconciler will be the product of the home where peace is achieved not by the domination of parental authority, but by mutual concessions and consciousness of a worthy aim in which all the family participate,—a home shaped not simply by the parents but increasingly as they grow up by the children.

Where financial and other conditions permit, the introduction into the home of persons of different races, points of view and social groups is of the greatest value. A child in such a home becomes accustomed to hearing how others who do not belong to his little set think and feel. Unconsciously he forms the habit, while the power of imitation is strong, of acting and feeling as if he were in the place of another who is widely separated from himself in many ways. These friends of childhood, drawn from diverse elements in the community, have a formative influence in the direction desired. Where this is not possible wide reading which enters into the realm of exploration, missionary adventure, interpretation of the customs and lives of other races is of the greatest value. It is absurd to think that children can only enjoy child stories or books written down to their supposed level. If a little time is given to explanation and the answering of questions, and if the child and parent together study the art of thinking into the lives of others, such reading can be made of the greatest interest. It will lead perhaps to dramatization, and few, if any, methods are more calculated to help the child

to accomplish the fine art of appreciating the feelings of another. I shall never lose the power I gained to feel the agony and injustice of an oppressed people which came to me through acting, when at school, the part of Shylock, for, in spite of all his villainy, by standing in his shoes, I came to feel that, at the best, he was not having, and could not get, a fair deal.

When suitable incidents are reported in the papers or seen at the cinema, or in other ways come to the knowledge of children, it is possible to do much by trying to find out why a certain action was taken which popular opinion condemns. To learn the art of making excuses for other people is simply invaluable, yet how much easier it is to cultivate the opposite art of finding fault while always excusing ourselves and our group! The child accustomed to think of others as decent, reasonable beings, and to try to discover motives in them that would equally appeal to him, is far more likely to grow up with a universal spirit than one who is encouraged to throw stones with the crowd. I do not think most children naturally form harsh moral judgments on others; they learn the art from their elders. How much better to learn the art of discovering the best!

As the child enters school there are studies which may greatly serve this purpose. History so taught that the child is saved from becoming a mere partisan is essential, and has unique value in the all-too-little developed art of training the imagination and widening the sympathies. Here again acting may have a useful part so long as any one child is

not constantly on the same side in the historical situations dramatized.

I have suggested to teachers the value of taking a particular problem of current life and making a painstaking study of the various points of view bearing upon it. A good example for a senior class would be extra-territoriality in China. Let the group of students study the history of the institution from the point of view of the Treaty Powers, and make as good a case as possible for the establishment and maintenance of the practice. The exact circumstances which led to it, the present problems of the courts and laws of crime and so forth can be brought out in a vivid way, so that the group feels itself to be in the position of a foreign community in a Chinese city trying to live their lives in reasonable security and peace. Another group can take the Chinese point of view, finding out why there is objection to the system fundamentally, and what are the criticisms of its actual working. This case can be presented as clearly and forcibly as possible. The question which then faces the class is, "How can two such different points of view be reconciled? Is there a way out?" The class may not get very far towards solving so knotty a problem! But it will be greatly helped by the effort of thought required to get into both positions and discover the historical setting and the present temper which must condition the solution. Many human problems can be faced in this way, and the pupil will then accustom himself to the idea that there is something to be said on both sides, and begin the effort of discovering the real sources of conflict.

If the creation of personalities who can act helpfully in relation to present world-need be indeed a primary task of education there need be no hesitation in saying that the acquiring of all the main facts of world or national history is secondary and should be frankly recognized as being secondary to the cultivation of this power to think into a particular situation and to understand the point of view of the various actors. The facts relevant to this particular situation must, of course, be mastered with such an end in view, but this will be far more interesting and valuable than the superficial review of wide fields so often attempted in history teaching. The wider series of facts can be acquired later and will be acquired by any whose imagination has been awakened by their leader. With others, the facts learnt at school will in any case be quickly forgotten. But the attitude of mind is a thing which, if not gained in the school years, is only with difficulty acquired later in life. Unfortunately much education is so nationalistic that the aims here suggested have little, if any, chance of acceptance, and the priceless opportunity of history teaching is thrown away in the interest of giving a patriotic mind-set to the student. Love of country is a desirable and worthy aim, and may greatly help to develop the personality in the direction here considered, because it gives a purpose for reconciliation within national life, but the pursuit of a merely patriotic purpose in *the teaching* of history jeopardizes the larger aim we are here considering, and is therefore, quite apart from the danger of giving a 'slant' in place of a scientific point of view, to be deprecated.

The teaching of one foreign language to the point at which it is a delight to read in it and where the mind can grasp the finer shades of meaning and emphasis instead of always being taken up with the mere syntax and literal meaning is of great importance. Language work should begin at an earlier period and be carried to a further point than is often done. Where possible, visits to foreign countries while the mind is still maturing are invaluable.

An even more fundamental problem is the creation of that wider harmony which will lead out into reconciling activities and recreating or harmonizing personality. This end is achieved most surely by the power of religion. To have an aim in life large enough to relate every activity to it, to bring to an end the internal warfare between the ideal and actual so that the whole unified personality is on the side of the ideal, to have a selfless devotion that directs action not simply in great crises but in minor choices—these things are most commonly won through a religious experience. The sense of forgiveness is often the starting-point of a unified life, because the haunting shadow of past failure, so crippling to our best efforts, is swept away. Education is not envisaging its whole task unless it brings to youth the best means that we know towards the unifying of aims and motives that will issue in an undivided life. For myself I know nothing which compares for this purpose with the story of the life of Jesus, where we see such a Personality in action. I cannot be too thankful that in my own home that life was shown both by precept

and example, not set forth as theological dogma, but simply given to me, as it were, to make its own incomparable impressions upon me. Any power that has come to me to be a reconciling factor in human affairs I largely trace to the effect of that Personality upon me, and for this reason I cannot deal with the subject without reference to this aspect of it.

Of course it is quite possible so to present this fact as to create an emotional storm and disturb the natural unfolding of character. Where the boy or girl is passing through a period of emotional stress nothing can be more harmonizing than the revelation of such a Personality walking as it were upon the water and bringing a great calm. But to evoke such a storm for the sake of the peace that may follow seems to me highly undesirable. It is for this reason, surely, that not a few educators have turned away from the religious solution and fear too much religious appeal to the adolescent mind. The answer to this fear is to be found not in abandoning religion, which at this point is essential to the highest development, but rather in giving the religious emphasis in a natural and sincere way at the time when the need of inner reconciliation is most strongly felt. The art of education here is largely that of such a close knowledge and mutual sympathy as to make possible this highest service—leading the child into the presence of his unseen Friend.

III

It is part of the function of education to fit people to take their place in society. During the period the child spends at home and school before he has to stand on his own feet in the world he is discovering how many are the conventions, what things are done and what are not done in the circle in which he has to move; he is finding out how and where to clip his wings. A great deal of this process is inevitable, yet it is becoming evident that it is frequently carried too far and that in doing so the often unresisting subject loses the power of flight altogether. The life that might have soared to great heights is condemned to a pedestrian existence. He "narrows desire into the scope of thought." No one teacher or parent is responsible: it is simply the net result of a process that has grown up in response to our desire for security, answering to the conservatisms of age rather than the aspirations of youth. How may we preserve and strengthen the spirit of adventure while not throwing away the valuable elements needed to preserve the gains of the past and prevent foolish and fruitless escapades?

In the home itself there is need of something which gives to the child the sense of his being a partner in the forward march of humanity. Parents who seldom if ever think beyond the needs and duties of each day can give little help to their children in this direction. Those who are giving themselves at some point to the service of their fellow-men will surely find directions in which the

spirit of adventure is needed. The real difficulty is that in so many homes the parents have settled down to acquiesce in things as they are. They have little conviction that any changes can be made in the social organism or in their own way of living, unless it be to move upwards into a higher stratum of society. In the home, where most of the process of moulding takes place, there is, therefore, absolutely nothing that appeals to the pioneering instincts of the child. This means that his natural spirit of adventure may wilt and die, or that he becomes a rebel out to break up the old order at any cost, feeling that the worst possible state for himself or others is the *status quo*.

To avoid either of these alternatives ample opportunities should be provided for inventive and creative instincts to find play. Within the margin necessary for maintaining home life there should be large freedom, and when the child makes suggestions they should be encouraged and given a fair trial, or guided into more useful avenues rather than simply suppressed. In the Scout movement, in nature study, in a workshop of his own, in forms of play fashioned by himself rather than suggested by others, and in similar activities the normal child may find some scope for his spirit of adventure. The sensitive parent will watch for, and even try to make, opportunities that will develop this spirit; he will be very careful to avoid the curbing or crushing of signs of originality or initiative. It has been said that initiative is the one thing that cannot be taught to a child, but there is no doubt that it can be snubbed and thwarted to the point

where the child shrinks from showing it among his elders.

As we have noted, however, the home itself should be in some sense a venture. Our social life presents many places where a more daring expression of love in action might lead out to something better. In relation to employer or domestic servant, in overstepping the social taboos of the 'set' in which we move, in giving service as a family to those whose opportunities are less than our own, we may be meeting the kind of situations that demand faith—a courageous experiment based on the conviction that love works.

But perhaps it is not so much in the home as in the school that we must look for the help needed in this field. It is during the school age that the child is more likely to seek expression for his adventurous spirit. He enters into sport with an enthusiasm that does not wait to count the cost before taking the risk. The appeal of those who take their lives in their hands for some great end is very strong. It is the age of hero worship, and the hero will frequently be one who has considered his life of no account in pursuing the object of his ambition or affection. The schoolboy should be helped to see how much the spirit of adventure is needed in the field of social advance as well as in that of science or exploration. The lives of social pioneers should be told in a way that awakens enthusiasm and fixes the attention on the worthiest aims. Too often the spirit of adventure is attached almost exclusively to military or naval daring; it is not easy for the growing boy or girl unaided to see how it can be

worked out in industry or in the development of daily experiments in the cause of peace and goodwill. Literature should be used as a means of helping towards this end, and great verse can often stir to the sense of what adventure means in some worthy cause, as, for example, the writings of Lowell and Whittier and others in regard to emancipation.

Social studies designed to show what has been accomplished by those who have made daring experiments; stirring the imagination by, for example, the presentation of the League of Nations; helping boys and girls to see how reforms have begun with minorities—often small, discredited, and frequently defeated—will be of very great value. No school should regard its curriculum as complete where there is not something designed to further this end.

Of even greater service is appreciation that the school itself is trying to make a fresh contribution to human well-being. If the school is planned so as to work out an experiment in which the pupils can feel the joy of participation, it cannot fail to stimulate initiative. Such a school as Oundle under Sanderson provides unique suggestion; but in measure this service should be rendered by every school, for none should rest on ancient tradition. Every school should be a growing institution, and each generation should feel that it is contributing something towards making the school better for the next. This may seem a difficult ideal, but there are not a few schools in which it is being realized. I know schools where a particular social survey has been carried out by the pupils, leading not only to a

truer understanding of local conditions of housing or in a particular industry, but to the development of a permanent interest in individuals and a recognition of the fact that bold adventures are needed if such conditions are to be improved. Thus the civic sense is developed and linked with the conviction that much remains to be accomplished.

In the matter of special study science should provide perhaps the most important service. An element of research should be introduced into scientific studies at a much earlier stage than is common. In any case many things can be discovered by the pupil if he is given the materials and told to make the experiment and observe the result, instead of being told what ought to happen, and then left to corroborate the information with balance and measure and test-tube.

Religious teaching should centre round the lives of those who have "by faith removed mountains." The attitude to life which can be cultivated is that a great deal remains to be done, and children can be helped to visualize the tasks before humanity in realms of health and sanitation, overcoming of social evils, and so forth. The joy of tackling a hard job and facing odds will appeal and stir the deepest religious emotions. May we not lead our boys and girls to picture God as engaged upon a supreme experiment which still hangs in the balance and into which we are called as partners, risking everything to help in making it a success? This attitude to life is immensely stimulating to youth, and I believe it to be fundamentally true.

In fact religion itself is to be seen by the child as

a great spiritual adventure wherein the soul takes its stand upon a view of life and a conviction about God which calls for the committal of his whole self in devotion and service. It is not simply entering a Church or accepting an intellectual position. It is starting out upon a way of life which can only be justified upon the assumption that God is Love. The appeal of religion has sometimes been stressed mainly on the emotional side and in a self-centred way. This has produced a reaction among many educationalists, who fear over-much religion in the school or who would abolish it altogether. Religion, as the word is here used, could scarcely fail to be recognized by the progressive teacher as a factor more powerful than any other in the development of just those attitudes and tempers that make for well-rounded and public-spirited characters. Religion is not an extra to be taught in a special class on Sunday. It is to be woven into thought and action all through the week. It is not a subject so much as an atmosphere. The facts of religion must indeed be taught. But that religion is simply to be gained by acquiring facts or even convictions about those facts is an exploded idea. My religion is that attitude of mind and heart that I express in daily life. If my religion is Christian the attitude will be one of reverence for truth, passion for harmony, adventure for the highest.

PERSONALITY AND PROGRESS

"The progressive tendency can only be a tendency, it can only work its way through the inevitable obstructions around it, by means of persons who are possessed by the special progressive idea." . . .

"Suppose, then, that each man on whom in turn the new ideas dawned were to borrow the compromiser's plea and imitate his example. We know what would happen. The exploit in which no one will consent to go first, remains unachieved." . . .

"No man can ever know whether his neighbours are ready for change or not. He has all the following certainties, at least: that he himself is ready for the change; that he believes it would be a good and beneficent one; that unless some one begins the work of preparation, assuredly there will be no consummation; and that if he declines to take a part in the matter, there can be no reason why every one else in turn should not decline in like manner, and so the work remain for ever unperformed."

MORLEY

CHAPTER VIII

PERSONALITY AND PROGRESS

The forward march of humanity depends above all else on character. Ability, organization, the conquest of nature all fail without character. Some of the ablest men have used their ability to destroy rather than to conserve the gains of civilization. Great organizations, whether of State or of Industry, may crush the individual and hinder progress. The conquest of nature will be our curse unless we learn to use it for the common good, turning away from its prostitution in the interests of selfishness and national pride. It has been our purpose, in these pages, to think into the practical problem of how to create more persons who can be trusted in the use of their own talents, in the direction of organization, in the control of natural forces There is no study more worthy of our united thinking, none more urgent in view of the rapid advance in material things.

We seem, sometimes, to be like wilful children playing in a great Power House. The immense energies are far beyond our ken, the conditions of their operation are mysterious, but to right and left are the levers which control these forces and, in our sport, we turn one here or there, restraining or releasing forces which are themselves far beyond

our control. Nature has poured her wealth into our laps. Great organization enables us to co-operate on a gigantic scale. Men of ability take their places at this lever or at that. But what about the decisions they make—so momentous for humanity, so impossible to undo when once made?

Up to the present the good sense and goodwill of the masses of men have prevented an irretrievable disaster. Even the Great War has passed by and we are slowly and painfully making good again. But it certainly gave to many a very severe shock. Is it for such an end that men of science have toiled, that men of business have built up vast industries, that countless multitudes have borne the burden and heat of the day? The heart of mankind rises up with its indignant negative. We cannot admit for a moment that the sufferings and hatreds of those terrible years are to be accepted as inevitable, and that, on a still grander scale, they are to be reproduced in each succeeding generation. We cannot believe that race-war and class-war in ever widening fields are to be the permanent lot of humanity.

What we lack is the energized will and the united movement which will sweep away such terrible possibilities and build up a world-civilization in righteousness and peace. The European War was well described by Mr H. G. Wells as the " tragedy of the weak though righteous Christian will." Towards such another tragedy we may move, in fact we seem to be moving, for lack of the strong will behind our good intent. It is to character formation that we must look to supply the need.

It is not simply that war between nations and classes is cruel and wasteful. The major charge against it is that it blocks progress. Before us lie fair fields into which we may enter with courage and joy. What has been done in the last fifty years to raise the standard of living and to improve the lot of the common man in such a country as America is but a small foretaste, mainly on the material side, of what awaits the liberated spirit of mankind. On every hand there are new worlds to conquer. The conditions are that we face the facts honestly, that we all pull together and that we step out fearlessly into the unknown. These conditions must be fulfilled in the individual and in the small group before they can avail for society as a whole. It is as they have been fulfilled by scientists and explorers that new worlds have already been opened up. What is the plan whereby they may be fulfilled in a larger way by ever-increasing numbers the world over?

The answer lies more particularly in the hands of two classes—teachers and religious leaders. It is in education and religion that the deepest springs of human effort are touched. Nothing is more to be desired than full understanding and co-operation between these influential groups. The divorce between school and Church is deplorable. Hand in hand we must face the common task, and the parent must be a third, intelligently co-operating with each of the others. How may this partnership be established in the great endeavour to raise up men and women worthy to take their place in so great an age?

In some quarters there is a tendency to such a strong emphasis on the rights of the child as almost to paralyse the efforts of those who would share in his training. The child and the adolescent have their rights. The infringement of these has led to grievous mistakes. The exercise of authority in an overbearing way leads many to swing to the other extreme and deny the right of the parent or teacher. It is common to hear the plea that children must be given full opportunity for self-expression, that they must not be checked for fear of producing a complex due to some suppression, that the hot-house atmosphere in home or school is full of peril, and so forth. This contention may be freely granted without surrendering the grave responsibility of the older person. Each of our personalities has been largely shaped by external influences. Has the parent no duty in choosing what these shall be?

Take an extreme example. The adolescent reaches a period when his mind begins to enquire about the mystery of sex. Many parents recognize no responsibility to give information of the right kind and in such a way that right habits of mind and body are formed. Perhaps through a false theory of education, or more frequently because they are afraid to tackle the subject, they leave their child alone. He acquires knowledge and error in relation to this all-important part of life from evilly-minded companions, from pornographic literature, from chance illusions and hints, and so forth. He builds up his structure of fact and fiction, and his attitudes and tempers form round that, often with results that are nothing short of disastrous.

Is it not due to the child that he should receive some guidance here? Can it not be done without domination or undue pressure of one's own point of view? Is it not taking an utterly unjustifiable risk to leave all this to chance?

Those who are concerned in giving help to the growing child or youth certainly need, then, to co-operate. The teacher has often feared the influences of religion lest instruction be given dogmatically and apart from life, lest an emotional crisis be worked up, because the assumption of original sin has underlain so much of the presentation of religion. This fear is not unnatural, and can only be removed as the religious leader appreciates more fully the point of view of present-day education and psychology. He, on his side, has been suspicious of the teacher because he fears too academic an attitude to life; he thinks that the teacher makes too little allowance for the needs of the spirit and is unready to grant that, in many lives at any rate, there is a place for a single all-important act of trust and love which we may call conversion or dedication of life.

The desired co-operation will come as we see more vividly the superlative importance of character building and the need of bringing under contribution all that may serve that end. Lines of solution of the difficulty indicated above may be found as we agree that religion cannot simply be taught as a mere subject in a class, but must be worked out in deeds and in life as a whole; that the value of religious convictions lies in our making the discovery each for himself, not having anything thrust upon

us from without; that a supreme choice to give oneself to God in loving trust has tremendous value in character formation as long as it is not the result of a worked-up emotional storm, but develops out of a life-situation rightly handled by a discerning friend; that every child has in him some divine spark to be the guide of his life, leading him to fuller truth and better living.

In the chapter on the death of Jesus we have tried to show how these convictions may be worked out at the point where this conflict has often been most acute. It is here maintained that this story, including of course the entire life of Jesus, has a quite peculiar value in developing just those attitudes and habits which we have seen to be most needed. It cannot be denied that the story has frequently been presented and pressed upon the child or adolescent in a way which has produced an unhealthy attitude towards life. But let it be told in a natural and understanding way and its power to shape character is immense. At this point in history God has come very near to man—this at least will be granted by all who hold a theistic view of life. That being so, is it not clear that each person should be helped to discover for himself the rich meanings of the story? In doing so he is likely to find, explain it how he will, that God has come near to him in his own inner life.

The aim of teachers and preachers alike should be to open the doors so that each life may have a chance to enter into fellowship with the divine. We need to see the Kingdom of God if we are to receive it, and according to Jesus a man cannot even see the Kingdom unless he be 'born again.' What is this

new birth? Is it not an awakening to the reality of the spiritual, the permanence of love, the majestic imperative of goodness? Is it not at once the commitment of oneself to all that is highest, and the receiving into one's life of the new forces of truth and peace and courage that come from the Eternal Spirit? Such an experience, in whatever form we phrase it, is like the entrance into a new world, the possession of a new life. To help in some small measure to bring another into such an experience should be the highest aim of all who have to train the young. What firm yet tender hands are needed to lead anyone towards such a goal! We cannot regard the process of education apart from this purpose. The pity of it is that instead of our all working together, in common understanding, to help the child into a life of reverent and joyous fellowship with God, those who should share are too often found working at cross purposes. To use the story of Jesus in such a way that it may make its deepest impression is a task in which educator and religious leader should work hand in hand.

Such co-operation of course includes the parent. It is very often through the parent's life that the child will first sense spiritual values. Parents have much to contribute and much to learn. The development of creative homes in this period of the world's life is of crucial importance—homes where a steady purpose to serve humanity is maintained, and where children will feel the power of love and the value of co-operation in achieving worthy ends. Children from such homes will come to school with large powers of appreciation, with a joyous

acceptance of life, but still more with a knowledge that happiness is to be found not simply in absorption of the good things spread out before one, but far more in creative effort for the good of all. One of the most serious symptoms of modern life is the amount of vicarious pleasure sought. Men seek satisfaction not in playing football, but in merely watching others play; not in acting themselves, but in going to 'the pictures'; not in setting their religion to work, but in going to church where it is done for them. This passive acceptance of another's efforts for our amusement or profit bears no relation to the discovery of lasting joy in strenuous effort, in overcoming obstacles, in creative art, in good workmanship.

It is, however, in the field of creative adventure that men are made to find their deepest satisfaction. Opportunities await mankind in every department of human endeavour, opportunities not simply to become rich or famous, but to make the world a better place for succeeding generations to live in, and to make these generations fitter in body, mind, and spirit to dwell there, and fitter, therefore, to be citizens of " the city which hath foundations whose builder and maker is God."

In the field of science it is scarcely necessary to remark that on every hand avenues open out. What has been done in conquering the air, in studying the heavens, in harnessing electricity to our everyday needs, in developing machinery of all kinds for the saving of labour and the enrichment of life, in using the ether as a medium of transmission, in annihilating distance, in perfecting instruments of preci-

sion—these things are but a foretaste of the many far-reaching and life-transforming discoveries and inventions that will reward patient research and experiment in days to come.

In the field of medicine the work to be done in the prevention of disease and the stamping out of the causes of disease is just beginning; in sero-therapy, the use of X-rays and radium, the preparation of synthetic drugs, and in many lines of operative surgery and new methods of diagnosis, we stand upon the threshold of far bigger things than have yet been attempted or visualized.

In the world of business men are just beginning to see how much can be done through co-operation, in what ways industry can be so quickened as to shorten the working day for all, what are the possibilities of a real fellowship between workers, managers, and employers so as to eliminate the strike and the lockout, and how the whole structure of commerce and industry may be shaped so that it may become a great common enterprise for the good of the community instead of the battleground between competing or conflicting groups.

In political organization democracy has yet to come to its own and find a method which will not mean the domination of the party machine on the one hand, or the crushing out of the minority on the other; our common life has to be purged of many injustices and inequalities, and in the international field the League of Nations and the World Court open up far-reaching vistas of progress towards the replacement of war by law, and of violence by good sense.

In the world of thought what amazing possibilities are presented by recent speculations and investigations on the ultimate composition of matter! The philosopher stands on the brink of an ocean whose limits lie far beyond what the eye can see. The religious thinker, stirred to fresh activity by the bewildering discoveries and theories of science, sees a hint at least of new worlds to be conquered.

In the application of Christian principles to our common life endless possibilities present themselves in almost every field: the treatment of criminals on humane and redemptive lines, the breaking down of race and class barriers, the improvement of sex relationships on sound lines, the drawing together of the severed Church organizations, the elimination of war—such are a few of the tasks that call for high courage and the grace of perseverance.

So we might travel on through the fields of education, law, art, agriculture, each realm of human activity. Everywhere doors open towards the future. It is an age when we catch glimpses of that which lies ahead. It is no exaggeration to say that it is more possible to-day than ever before in history for the man-in-the-street to see and believe in progress as a possibility in almost every department of life. Whether such progress will be achieved or not depends upon the personalities by whose hands the future will be shaped.

It is the conviction of many, of whom the author is one, that there is a divine purpose in human affairs and that it is possible for men to enter into and promote that purpose; further, that the Spirit of God is available to enter into and work with the

spirit of man in carrying this purpose forward. It was a very daring man who wrote some two thousand years ago, "the earnest expectation of the creation waiteth for the revealing of the sons of God." [1] He saw an age-long process which could not be completed save through persons of a certain type in whom the life of God was manifested so that they could consciously co-operate in seeking the true goal for creation. Such men and women we are called to be, hitching our wagon to a star and moving together towards an end but dimly seen—"the one divine, far-off event to which the whole creation moves." If this be a true interpretation of history, seen by poets and prophets and saints in one generation after another, and seen again in the events of our own day—"what manner of men ought we to be in all holy living!"

It has been said that "our generation, though so proud of its many achievements, no longer believes in the one thing that is all-essential: the spiritual advance of mankind." [2] There is too much truth in this aphorism. How may a new age of faith be ushered in?

There is only one royal road. It must be through persons, men and women, who have the necessary qualities for this service. Of the early Quaker movement it has been well said, "There can be no question that the experience which came to these men—the experience of finding God, it seemed to them—was extraordinarily dynamic. Whatever a searching psychology may say about it as a method of

[1] Romans viii. 20.
[2] *The Decay and Restoration of Civilization*, Schweitzer, p. 65.

arriving at extra-human knowledge, the experience was attended by *a great release of energy, and the formation of vastly enhanced personality*. Men, formerly somewhat below the normal in physical stamina, became capable of tasks quite beyond the ordinary limits of physical effort and were able to endure a regime of organized and unorganized persecution which almost passes the belief of this age of undisturbed toleration. But more striking than this heightened power of endurance was the heightened power of mind and spirit which the movement reveals. Persons who had occupied only the most humble stations in life, unschooled in books and unpractised in affairs, became by some sudden alchemy the exponents of a new message and conception of life, the powerful and convincing preachers of a fresh word of truth, the champions of new moral and social ideals, and the organizers of a unique Christian Society." [1] Similar words might be written of many other movements in history. There are possibilities in human nature as little dreamed of by most as formerly man dreamed of the radio-active qualities in certain minerals. When a man functions on this higher level his physical and intellectual powers are enhanced as he becomes in a new sense dynamic. The gateway to such an experience was indicated by Jesus long ago, "Except a grain of wheat fall into the ground and die it abideth by itself alone, but if it die it beareth much fruit." What happens is regarded by those who know it as an actual inflow of divine life into their personalities which thus become

[1] Rufus M. Jones in his preface to W. C. Braithwaite's *Beginnings of Quakerism*, pp. xxxvii, xxxviii.

'radio-active' beyond anything they had dreamed of before. The forward march of humanity is marked by men and women of this type. They are in very truth the sons of God.

For a few years in history there lived in Palestine One whose 'radio-active' personality has affected the development of human life on this planet in an amazing way. It may seem strange—it would, without Jesus, have seemed unbelievable—that one life should have so deep and far-reaching an effect, especially when it was so short and the conditions under which it was lived were so unfavourable. To many the only adequate explanation is that in this personality God came very near to mankind and that we see in Jesus of Nazareth One who can truly be called *the* Son of God. Can any one question that the progress of humanity would be greatly accelerated if there were many more Christ-like persons in the world?

But we cannot understand that personality aright, nor truly judge of His influence on subsequent generations, unless we realize that in this world He lived as the citizen of another. He related His activities in time to His view of eternity. He was what He was among men because He saw for them as well as for Himself a goal beyond the things of time and space. Is it not true that progress is made possible in human affairs because of some who thus see beyond the material? Those to whom this world is an end in itself are not the persons who give themselves most fully towards making it better. Unless the view of reality to which we come goes behind the external and temporary, unless the reconciliation we seek is

above all a spiritual achievement, unless the adventure we make is a stepping forth into the life with God, we shall not go far in the service of humanity. For it is only as man is seen to be more than a citizen of this world that it becomes worth while to make him a better one. It is in the light of a larger destiny that we can nerve ourselves for the struggle with our destinies on this earth.

We have travelled together in these pages over paths old and new. We come to the end of our journey, and what do we find? We are on the threshold of a new adventure. Progress into deeper views of truth, into larger harmonies, into fresh spiritual ventures is possible for all of us. The earth, we are told, after perhaps one to five thousand million years of existence is still young. Our puny lives, our trivial experiences, our stumbling steps, what are they in so vast a setting? They are as nothing unless we see in them the beginning of something very far beyond our present ken. We cannot be the men our age demands unless we ourselves are engaged in the quest. May we pledge one another in some such words as William Blake wrote, looking on his own fair country,

> "I will not cease from mental fight,
> Nor shall my sword sleep in my hand,
> Till we have built Jerusalem
> In England's green and pleasant land."

1250

The Evangelical
School of Theology

DATE DUE

ier
1.75

5/29

HN 31 .H6345 1929 45,248

Hodgkin, Henry Theodore,
1877-1933.

Personality and progress

UNITED THEOLOGICAL SEMINARY

United Theological Seminary Library
MAIN HN31.H6345 1929
Hodgkin, Henr Personality and progress /
3 0645 0005 4214 8